Martyrdom of the Báb - Sources

This document provides the original source accounts for the story of the Báb's Martyrdom.

The story of the Báb's Martyrdom in plain english using these accounts:
http://www.paintdrawer.co.uk/david/folders/Spirituality/005=Collections/holydays.htm

Outline of events for navigating these accounts:
http://paintdrawer.co.uk/david/folders/Research/Bahai/Bab/bab-martyrdom-outline.htm

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Hajji Mouin'U'sSaltanih

Hajj Alí Asghar Tabrizi

Mefta`he Bab Al-Abwab - Zaeim 'u'Dawlih [Adel]

Primary Texts

Primary texts also include secondary texts which utilise primary material otherwise unavailable.

1850 ATK - Letter to Russian Foreign Ministry (Anitchkov, Russian Consul)

Details : Anitchkov, Russian Consul in Tabriz, to Russian Foreign Ministry, 1850-07-15

Printed in : "The Babi and Baha'i Religions, 1844-1944" (Moojan Momen) - Chapter : Accounts of the Báb and His Martyrdom

The Bab has been put to death in Tabriz. One of his principal followers, named Mirza Muhammad-'Ali, partook of his fate.

During this punishment, no disturbances occurred, thanks to the well-considered measures taken by the local authorities. The two condemned men faced death gallantly, without asking for quarter and without complaining of their sufferings.

Muhammad-'Ali showed a singular firmness of character. It was completely in vain that he was tempted with everything that is possible in the world, in order to save his life.

In spite of all that was offered to him to abandon the Báb, rather than save his life, he begged earnestly for permission to die at the feet of his master. He had no desire to hear any talk of pardon.

Both were shot by the soldiers. But these latter, little used to proceedings of this sort, transformed the punishment into complete torture.

The bodies of the victims were then thrown outside the gates of the town, and eaten by dogs.

1850 DOL - Letter to Russian Foreign Ministry (Dolgorukov)

Details : Dispatch to the Russian Foreign Ministry, 1850-07-15

Printed in : "The Babi and Baha'i Religions, 1844-1944" (Moojan Momen) - Chapter : Accounts of the Báb and His Martyrdom

It is reported that the founder of this sect, who is known as Báb, and has been kept under guard at a building near Urúmiyyih, has been executed by order of the Government at Tabriz.

1850 SHJ - Letter (Sir Justin Sheil)

Printed In : The Babi and Baha'i Religions, 1844-1944" (Moojan Momen)

Extracted In : The Bab, The Herald of the Days of Days (Balyuzi) - Appendix II

F.O.60/152/88

SIR JUSTIN SHEIL, QUEEN VICTORIA'S ENVOY EXTRAORDINARY AND MINISTER PLENIPOTENTIARY IN TIHRAN, TO SECRETARY OF STATE FOR FOREIGN AFFAIRS, LORD PALMERSTON*

The Right Honorable The Viscount Palmerston, G. C. B.

No. 88

Camp near Tehran, July 22nd 1850

My Lord,

Zanjan

There has been an intermission in the contest at Zengan between the Shah's troops and the Babees of that city-The Chief of that sect in Zengan, a Mollah of high station, wrote to me a short time ago, declaring that he had been falsely accused of Babeeism, and begging me to intercede and save himself and his companions from military violence. He enclosed a letter of the same purport to the Ameer i Nizam. The Persian Minister replied to this person that he was willing to accept his declaration, but that in proof of his sincerity, he must present himself at the Shah's Court. No notice having been taken of this condition, a further body of troops has been summoned to prosecute the siege.

Volleys

The founder of this sect has been executed at Tabreez. He was killed by a volley of musketry, and his death was on the point of giving his religion a lustre which would have largely increased its proselytes. When the smoke and dust cleared away after the volley, Bab was not to be seen, and the populace proclaimed that he had ascended to the skies. The balls had broken the ropes by which he was bound, but he was dragged from the recess where after some search, he was discovered, and shot.

His death, according to the belief of his disciples will make no difference, as Bab must always exist.

Conflicts with Babis

His followers in Fars have received a severe check. Syed Yaheeya who fled from Yezd to that province with a large force of Bibees has been defeated and captured, having however previously twice repulsed the Shah's troops. At Meshed many executions have taken place. That the ringleaders in the late rebellion committed many excesses, and that they merited death, can scarcely be doubted; nevertheless, the Shah's interests would perhaps be more truly consulted by the extension of clemency. As was to be anticipated the Prince Governor has had recourse to arbitrary measures in the exaction of heavy fines. The consequence has been that several hundred families have abandoned Meshed and fled to Herab.

Earthquakes

There have lately been several severe earthquakes in Khorassan, which have inflicted severe damage and destroyed a large number of people.

Iranian Discontent

Some disturbances which had taken place in Behbehan in the province of Fars have been quelled, and the other parts of Persia seem to be in tranquillity. The Chiefs of the Gurmseer, or low Country on the Gulf of Persia, have however not been brought under subjection, and it may be said without exaggeration that discontent prevails largely throughout the Country. I have the honor to be with the greatest respect-My Lord Your Lordship's Most obedient humble servant JUSTIN SHEIL

1850 FOB - Further Official British Correspondence

Printed In : The Báb (Balyuzi) - Appendix II

Body

At the time of the martyrdom of the Bab, R. W. Stevens, the British Consul, was absent from Tabriz, and his brother, George, was left in charge of the Consulate. The latter had failed to report the event to Sheil. On July 24th, R. W. Stevens, back at his post, rectified that omission and added that the body of the Bab and His disciple had been 'thrown into the Town ditch where they were devoured by dogs.' Sheil wrote to Palmerston, on August 15th, that 'Although the advice and opinions of foreign agents are generally unpalatable to the Persian Minister, I nevertheless think it my duty to bring under his observation any flagrant abuse or outrage that reaches my knowledge. I persuade myself that on such occasions notwithstanding the absence of acknowledgment on the part of the Ameer-i-Nizam [Mirza Taqi Khan, the Grand Vizier], he may perhaps privately take steps for applying a remedy.' He went on to say that the Consul at Tabriz had reported that the body of the Bab 'by order of the Ameer-i-Nizam's brother, was thrown into the ditch of the town to be devoured by dogs, which actually happened.' He enclosed the copy of the letter he had written to the Grand Vizier on this subject. This is what he wrote to Mirza Taqi Khan:

'Your Excellency is aware of the warm interest taken by the British Government in all that concerns the honor respectability and credit of this Government, and it is on this account I make you acquainted with a recent occurrence in Tabreez which perhaps has not been brought to Your Excellency's knowledge - The

execution of the Pretender Bab in that city was accompanied by a circumstance which if published in the Gazettes of Europe would throw the utmost discredit on the Persian Ministers. After that person was put to death, his body by orders of the Vezeer-i-Nizam was thrown into the ditch of the town to be devoured by dogs which actually happened - This act resembles the deeds of bye gone ages, and could not I believe now occur in any country between China and England - Feeling satisfied that it did not receive Your Excellency's sanction, and knowing what sentiments it would excite in Europe, I have thought it proper to write this friendly communication, not to let you remain in ignorance of the occurrence.'

Palmerston wrote back on 1850-10-08: 'Her Majesty's Government approve of your having called the attention of the Ameer-i-Nizam... to the manner in which the corpse of the Pretender Bab was treated after his execution at Tabreez.'

1850 006 - News (Var) : Tabriz to 1850-06-30

1850-08-06 - The Morning Chronicle (London, England); Issue 26108.

PERSIA

Accounts from Tabreez to June 30, announce the removal thither, on that morning, from his place of captivity of the soi-disant prophet Bale [Bab], whose followers have become so numerous as to threaten the overthrow of the established religion, and we regret to mention that the Government had condemned him to be publicly executed, by discharging him from a mortar on July 1. He is represented as a very handsome young man, but decidedly *non compos mentis*.

1850-08-13 - Freeman's Journal and Daily Commercial Advertiser (Dublin, Ireland)

PERSIA. - Accounts from Tabreez to the 30th of June announce the removal thither, on that morning, from his place of captivity, of the soi-disant prophet Bale [Bab], whose followers have become so numerous as to threaten the overthrow of the established religion, and we regret to mention that the Government have condemned him to be publicly executed, by discharging him from a mortar, on the 1st of July. He is represented as a very handsome young man, but decidedly non *compos mentis*.

1850-08-17 - The Preston Guardian (Preston, England); Issue 1984.

According to accounts from Tabreez, dated the 30th of June, the new prophet Bab, whose followers are said to have lately become numerous in Persia, was to be blown from a mortar on the first July, by order of the government. The new aspirant to prophetical honours is said to have been a very handsome young man, but evidently mad.

1850-08-21 - The Derby Mercury (Derby, England); Issue 7062

According to accounts from Tabreez, dated the 30th of June, the new prophet Bab, whose followers are said to have lately become numerous in Persia, was to have been blown from a mortar on the 1st of July, by order of the government. The new aspirant to prophetical honours is said to have been a very handsome young man, but evidently mad.

1850-11-20 - The Courier (Hobart, Tas. : 1840 - 1859), p3

Accounts from Tabreez to the 30th of June announce the removal thither, on that morning, from his place of captivity, of the soi-disant Prophet Bale, whose followers have become so numerous as to threaten the overthrow of the established religion; and we regret to mention that the government have condemned him to be publicly executed, by discharging him from a mortar on the 1st of July.

1850 007a - News : Morning Post (London) (1850-07-20)

Src : Morning Post (London) p6 Article "LATEST FROM FRANCE"

Url : http://www.britishnewspaperarchive.co.uk - Snippet View

"...am. A military expedition has been dispatched against them from Tabreez, from whence the constituted authorities have [claimed] the delivery up, for public execution, of the prophet Bawb, under confinement in the fortress of Tchehrik; but it would seem that his gaolers have become proselytes to Babeeism, for they stoutly refuse to give him up. The Bab-el-Bab, or wise beauty of Kazoeen, is a close prisoner at Teheran, where, rumour says, she has all but converted some of the influential officers of state, who have been allowed to visit her dungeon. We have a confirmation of the execution of the salar, and many of his followers, under circumstances of unheard-of barbarous tortures. Bagdad has suffered greatly from an inundation of the Tigris, and though the loss of life is not heavy that of property is very much so. Erzeroom continous healthy, though trade is anything but flourishing. The British Consul's lady, of Armenian origin, has presented him with a second pledge of her love and affection..."

Url : http://bahaikipedia.org/Newspaper_coverage_of_the_Zanjan_Upheaval

Persia - We are in possession, through our correspondents at Erzeroom and Constantinople, of dates from the capital of the Schah's(sic) dominions to the commencement of June, which report the country as generally quiet, with the sole exception of Tenjaun, where the Babees hold the town, and have gone the length of forming a Nizam. A military expedition has been dispatched against them from Tabreez, from when the constituted authorities have claimed the delivery up, for public execution, of the prophet Bawb, under confinement in the fortress of Tchehrik; but it would seem that his gailers have become proselytes to Babeeism, for they stoutly refuse to give him up. The Bab-el-Bale, or wise beauty of Kazoeen, is a close

prisoner at Teheran, where rumour says, she has all but(ital in original-ed) converted some of the influential officers of state, who have been allowed to visit her dungeon. We have a confirmation of the execution of the salar, and many of his followers, under circumstances of unheard-of barbarous tortures. Bagdad has suffered greatly from an inundation of the Tigris, and though the loss of life is not heavy that of property is very much so. Erzerzoom continuous healthy, though trade is anything but flourishing. The British Consul's lady, of Armenian origin, has presented him with a second pledge of her love and affection.

1850 007b - News (Var) : Tabriz to 1850-07-31

1850-09-03 - The Morning Chronicle (London, England); Issue 26132

Items in [ ] are from the 13 Sep Hull Packet and East Riding version.

We have dates from Tabreez to the 31st July, announcing the important fact that the Sheik ul Islam, of Azerbaidjan (of which extensive district Tabreez is the capital), a very influential personage, as being one of the highest dignitaries of the Church of Persia, has been arrested, and forcibly conveyed to Teheran, by special order of the Emir Nizam, together with his son, under charge of intriguing to secure an extension of power to the clergy, to the manifest detriment of the State.

Babism, notwithstanding the recent execution of its chief and founder, Bab, the *soi-disant* representative of Mahommed Mehdi, the twelfth and last Imam, claiming direct succession from Mahommed, continues to increase, and its followers are said to number in Persia alone 50,000. The village of Zendjan, which is their stronghold, though only containing a population of 8,000, including women and children, continues to hold out against five regiments of well-disciplined troops, which have closely besieged it for the past three months, and in a late sortis, 200 of the latter were massacred. It is said that the inhabitants have put themselves in a position, as regards provisions and warlike stores, to hold out for at least two years, against even a much superior force.

We have received the following letter on this subject:-

TABREEZ, JULY 31.

The number of Babis is daily increasing in an alarming manner, so as to occasion the greatest alarm on the part of the government. The town of Zendjan, which contains about 8,000 inhabitants, is altogether perverted [converted] to Babism, and it has been now for more than three months in a state of full revolt. The five regiments which were sent to put down the seditious movement, have been unable to do anything, and it is more than probable they will not succeed at all, inasmuch as the town possess provisions amply sufficient to enable it to stand a siege of two years. It is asserted that the Emir has threatened to degrade all the [its] superior officers of the besieging army, if within a limited space of time they do not succeed in reducing it.

In conformity with his orders, Bab was publicly shot at Tabreez, and underwent his punishment with a courage and coolness not at all common with persons of his class. Two of his disciples were chosen on the death of Bab to proceed instantly to the spot to endeavour to obtain his body; they made three attempts, and in the third they were met with imprecations, and were told they should meet with the reward of their leader, when one of them instantly placed himself before the soldiers ready to receive their fire, when he received their balls, and fell, imploring the intercession of Bab. Without stopping to examine the propriety of the step taken by the Emir, we shall restrict ourselves to stating, that the news of the death of Bab has redoubled the excitement, and the fanatic ardour of the Babis at Zendjan; and in an action which took place since that event, two hundred soldiers of the besieging army remained on the field of battle.

Endowed with great eloquence, Bab appeared for the first time before the public at Bagdad, where he declared himself simply the representative of Mahommed Mehdi, twelfth and last Emir in succession to Mahommed, who disappeared suddenly in the 296th year of the Hegira. Many persons believed that he was not dead, nor that he had been carried up to heaven, but that he was in some unknown place in the universe, from whence, at the proper time, God would allow him to return among the human species. Seduced by the force of his addresses, a great number of disciples appeared, and offered their homage to Bab, who soon drew upon himself the attention of the Government. The Pacha of Bagdad felt called upon to restrain this proselytism within the narrowest bounds, and for that purpose he condemned Bab to death as a public disturber. Nothing - not even the Emir - would have been able to have saved him from death, had not the agent of one of the European powers, who was touched with his unhappy situation, interceded in his favour with the Pacha, who commuted the capital punishment into that of banishment. It was then that Bab returned to Persia, his native country, where he undertook the task of converting his fellow-countrymen. Nesreddin Shah, who was then governor-general of the province of Azerbaidjan, ordered him to be bastinadoed, during which he avowed himself to be an impostor, and he was then sent, under a strong escort to the fortress of Tchehrik, from whence he was taken to be shot. During the time he was confined there he was employed in the composition of different works, which the Government state they have destroyed. It is a remarkable thing, however, that though Bab was not able to communicate with any person during the lapse of time which he passed in this fortress, his doctrines continued not the less to be propagated. It is true that a powerful auxiliary came to his assistance. While he was detained as a miserable convict, a young lady of surpassing beauty earnestly embraced his cause and opinions, and began to preach in his name. Possessing, in a striking degree, the gift of speech, and marvellously

seconded by the charms which nature had concentrated in her person ,she soon found herself surrounded by numerous neophytes, among whom might be distinguished members of the church, literary men, and person who had been elevated to places of dignity. This lady, born at Casvin, is the niece of Mushteid, of that town. Despairing of the conversion of her uncle, she killed him with the blow of a scimitar through his heart, and animated with the same zeal she quitted Casvin, and set out to spread her peculiar doctrines through the rest of Persia, of which she has visited the principal towns. The Government who hitherto, either through negligence or contempt, had not thought it necessary to moderate the pious ardour of this heroine, at length felt that they must place this female preacher in such a situation that her preaching could not be heard by others, but must be confined to her own ears. This step was taken. It is estimated that the actual number of Babis in Persia amounts to upwards of 50,000 persons.

We learn that Mr. Stevens, the English consul at Tabreez, made an excursion to the Turko-Prussian frontier, with the view of employing his good offices with the Turkish authorities to permit some tribes of people to return to certain prairies and other lands which they formerly occupied, but which the Turkish Government this year has declared belonged to them, although they are a portion of the disputed territory, the claims to which a commission, comprising a Turkish agent, a Persian, and two persons representing the two mediatorial powers, has been appointed to determine. Whatever may be the ultimate result of the general question, the consul arrived in time to procure temporary redress. If he had been ten days later millions of sheep must have perished for want of pasturage.

1850-09-05 Caledonian Mercury (Edinburgh, Scotland); Issue 20021.

We have dates from Tabreez to the 31st July, announcing the important fact that the Sheik ul Islam, of Azerbaidjan (of which extensive district Tabreez is the capital), a very influential personage, as being one of the highest dignitaries of the Church of Persia, has been arrested, and forcibly conveyed to Teheran, by special order of the Emir Nizam, together with his son, under charge of intriguing to secure an extension of power to the clergy, to the manifest detriment of the State.

Babism, notwithstanding the recent execution of its chief and founder, Bab, the soi-disant representative of Mahommed Mehdi, the twelfth and last Imam, claiming direct succession from Mahommed, continues to increase, and its followers are said to number in Persia alone 50,000. The village of Zendjan, which is their stronghold, though only containing a population of 8000, including women and children, continues to hold out against five regiments of well-disciplined troops, which have closely besieged it for the past three months, and in a late sortis, 200 of the latter were massacred. It is said that the inhabitants have put themselves in a position, as regards provisions and warlike stores, to hold out for at least two years, against even a much superior force.

1850-09-06 The Newcastle Courant etc (Newcastle-upon-Tyne, England), Issue 9170.

Accounts from Tabreez to the 31st July, announce that the Sheik ul Islam, of Azerbaidjan (of which extensive district Tabreez is the capital), a very influential personage, as being one of the highest dignitaries of the Church of Persia, has been arrested, and forcibly conveyed to Teheran, by special order of the Emir Nizam, together with his son, under charge of intriguing to secure an extension of power to the clergy, to the manifest detriment of the State. Babism, notwithstanding the recent execution of its chief and founder Bab, the soi-disant representative of Mahommed Mehdi, the twelth and last Imam, claiming direct succession from Mahommed, continues to increase, and its followers are said to number in Persia alone fifty thousand men. The village of Zendjan, which is their stronghold, though only containing a population of eight thousand, including women and children, continues to hold out against five regiments of well-disciplined troops, which have closely besieged it for the past three months; and in a late sortis, two hundred of the latter were massacred. It is said that the inhabitants have put themselves in a position, as regards provisions and warlike stores, to hold out for at least two years, against even a much superior force.

1850-09-06 - Newcastle Courant

LONDON, SEPTEMBER 4

The Newcastle Courant etc (Newcastle-upon-Tyne, England),

Friday, September 6, 1850; Issue 9170. (7358 words)

Accounts from Tabreez to the 31st J

nce that the Seik ul Islam, of Azerba

ch extensive district Tabreez is the capital

antial personage, as being one of the highe

1850-09-13 - The Hull Packet and East Riding Times (Hull, England); Issue 3428

THE NEW PERSIAN SECT. - TABREEZ, JULY 31. - The number of Babis...[As letter above]... It is estimated that the actual number of Babis in Persia amounts to upwards of 50,000 persons. - Correspondent of the Morning Chronicle.

1850 008 - News : Protestantism Abroad (The Derby Mercury) (1850-08-07)

ISLAMISM

MAHOMETAN SECT. A new sect has
by a man named Bab, who has written
the place of the Koran. He is said
several thousand proselytes; and eigh

1850 010 - News : The Levant Mail (1850-10-14)

tempted to introduce several reforms, but they had not
met with general approbation. The total destruction of
Zunjan, in the Azerbidjan, by the royal troops, has given the
last blow to the sect of the Babis, the last remnants of whom
had taken refuge in that town. The Cheikul-islam, or chief
of religion, of Tabriz, has been arrested by order of the Go-
vernment, and sent under a strong escort to Teheran; the
charge against him is of having favoured the subversive pro-
jects of the Babis. The Khorassan is in full insurrection
Yar Mehemet Khan has revolted against his father, the
viceroy of the Shah, and besieges him in Heart. Sami Pacha
an ambassador of the Sublime Port, who has been
Teheran to congratulate the Shah on his
throne, has arrived in that capital at the
envoy from Caboul, charged with a similar

1851 106 - News (Var) : Accounts to 1851-06-10

1851-07-22 - The Morning Chronicle (London, England); Issue 26398.

[We] learn from Constantinople that advices had reached [the] capital from Teheran, bringing dates down to the 10th [of June]. The absence of the Shah and his court, as well as [one of] the Ministers of foreign powers, coupled with the [coming] in of the hot season, which drives away the greater [part] of the inhabitants to their summer residences among [????s], almost gives Teheran the appearance of a deserted [city]. Business was at a stand-still; mercantile transact[ions] of late of every sort have failed, curtailing a great loss [to the] holders of goods of every description.

[The] capital, in the absence of the Sovereign, is governed [by ?-schram/Ibrahim] Meerza and Aziz Khan, a koord of the Makree [????], who lately came into favour, and who, a short time [back] was sent to ?Erivan to meet the heir apparent to the [Pers]ian throne when on a visit to the Giorgian pro[vinc]es. The Persian Gazette continues to be published [once] a week at Teheran, under the direction Mr. [Bur]gess, an Englishman in the service of the Persian Go[vern]ment. It is full of praises of the Prime Minister and [the] present Government - praises which no one except those [outside/inside] of Persia can credit.

[In] Tabreez the tyrannical times of Agha Mahomed Khan have [retu]rned. During the first week in June, and since the return [of th]e Vuzeer Nizam to Tabreez, torture, cruelties, and hor[rors] of the blackest nature have been committed. These com[menc]ed about the second day after the Vuzeer's arrival by [the] flogging at the triangle of a host of poor unfortu[nate] officers and soldiers belonging to the regiments [quar]tered at Tabreez, three of whom died shortly [after] by the wilful neglect of the wounds inflicted [upon] them by the "cat." A famous thief, called Zeine, was [promp]tly fired from the mouth of a mortar, which horrible [sight] was the sign for executions of all sorts, and the Vuzeer Nizam, and Humzer Meerza, the Prince Governor of Azerbijan, vied with each other as to which of them could invent and carry into effect the greatest cruelty. Two poor people, accused of having violated the person of a woman, were sought after; one only was found, the other having managed to escape; nevertheless, the innocent brother of this latter was seized in his stead, and with the former was conducted to the Palace, and ten minutes after they were seen hanging from one of the town gates. During the night these bodies were removed, and, by way of change of scene, replaced by the body of a soldier of the Karamania regiment, noted for having in 1849 commenced the movement at Teheran against the Prime Minister. On inquiry, it was ascertained that this unfortunate serbaz, with some 200 others of the same regiment, were seized, fined, and flogged, by order of the Vuzeer. The poor man above mentioned, on finding himself at the triangle, asked what fault he had committed, or for what crime he was about receiving punishment; whereupon the Vuzeer answered, "Throwing stones at the Ameer," or prime Minister (brother of the Vuzeer Nizam). The serbaz replied that both the Shah and the Prime Minister had long since pardoned the regiments which had been compromised in that affair; this reply incensed the Vuzeer, who thereupon sent the servaz to the prince governor, with an order that he should be forthwith strangled, which was immediately carried into execution.

In pursuance of orders from Teheran for the formation of a regiment of 1,000 rank and file, of Christians belonging to Azerbijan, some 300 poor Nestorians passing through Tabreez, on their way to Teflis [?Teflia], in search of work, as is usual at this season, were pounced upon, detained, and forced to enlist as soldiers.

Among the number there were no less than three members of one family. One of them being of rather weak intellect, and not strong in body, remarked, on being called out to receive his badge, or accoutrements, "We are not good for soldiers!" which raising the Vuzeer's wrath, he exclaimed, "No! well, let us see." The man was thereupon tied up to the triangle, and, after receiving 250 lashes, was made to parade about with a heavy musket on his shoulder for half an hour, fretting his festering wounds, and before dismissal to his barracks was asked how he relished his first lesson as a soldier in the service of the Shah!

Two poor servants in the employ of a Khan, accused of some trifling misdemeanour, were, on the 6th of June, nailed by the ears to wooden posts in the Palace yard, and another unfortunate, for something of the same kind, was paraded through the bazaar, led by the nose, or rather by an iron rod run red hot through his nose. Another man, detected indulging in wine, had his mouth sown up after being filled with human excrement, and thus in an almost state of suffocation paraded through the bazaars. Such are a few of the horrible scenes now passing in the second city of Persia.

No sooner was the order to form a Christian regiment made known at Salmass and Oroomiah than Nestorian and Chaldean youths, of all classes, abandoned their mothers, wives, and children to the certain prospect of starvation, fleeing to Bashkallah to seek Ottoman protection.

At Tabreez, mosques, private dwelling-houses, and shops have been forcibly taken possession of under the plea that the respective sites are required by Government for the erection thereupon of forty guard-houses. Those proprietors who can afford to pay a bribe are let off by the Vuzeer Nizam, who is reported to have cleared by this means alone upwards of £6,000.

To sum up the whole, never have such marked tyranny, injustice, and cruelty been exercised towards the people, or greater discontent prevailed since the time of the notorious Agha Mahomad Khan, whose administration is an indelible blot on the page of Persian history.

1851-07-26 - Manchester Times (Manchester, England); Issue 285.

as above - to read and compare

1851-07-30 - The Derby Mercury (Derby, England); Issue 7111.

PERSIA

Accounts from Persia give the most horrifying particulars of the barbarities practised at Tabreez by the Vuzeer Nizam. Tortures and executions were the order of the day, as well as confiscations and exactions of the most oppressive kind.

1851 NQK - Nuqta-al-Kaf ("Mirza Jani") (Summary)

Details : Summary of one of the versions of the Nuqta-al-Kaf, which is a rescension of the 1851 memoirs by "Mírzá Jani of Kashan".

Src : E.G.Browne's translation of Tarikh-i-Jadid, p382-396

Prison

Here follows the account of the Báb's martyrdom, which differs from that given in the New History in the following points... Mirza Jani thinks that all except Mirza (or Mulla) Muhammad 'Ali of Tabriz (the Bab's fellow-martyr) were liberated, and not, as asserted by some, poisoned in the prison. The Bab's request to his fellow-prisoners that they should kill Him, and the manner in which the request was received by them is described as in the New History, but no mention is made of the letter written by Mirza Muhammad 'Ali to his brother. The Bab, it is added, was paraded through the town on an ass previously to his execution.

Volleys

Mirza Muhammad Ali was first tied up to be shot, and, just after this first volley was fired, the Bab exclaimed, as the body of his faithful disciple fell at his feet, "Thou art with me in Paradise'." Three volleys were fired in all; the first was not aimed at the Bab; the second severed the ropes by which he was bound without injuring him; the third proved fatal, three bullets ("according to the <number of the letters in the> name 'Ali, which bears the 'Support of Saintship'") entering his body. According to Mirzà Jani, the Báb exclaimed, when he was seized by his executioners after his almost miraculous escape from the first volley, "O people, am I not after all the son of God's Apostle? Do not approve such injustice and cruelty towards me! Fear God, and have some shame before His Apostle! What is my crime, save that I have invited you to the knowledge of God, and called you from the world of Plurality to the Kingdom of Unity, and cast myself into affliction and suffering for your sake?" "And," adds Mirza Jani, he, uttered many such pathetic and moving words: for the completion of the Proof; but they produced no effect on the hearts of those cruel men."

Body

The bodies of the two victims were exposed for two days, after which they were buried. Some of the Babis (not named by Mirza Jani) exhumed them, wrapped them white silk, and, according to the Bab's own instructions, brought them to Subh-i-Ezel [Hazrat-i- Wahi'd-i-Thaini], who, with his own hands, buried them in a certain spot mentioned in a tradition handed down from the Imams as the last resting-place of the Ka'im. "This matter," adds Mirza Jani, "is at present kept secret, and it is unlawful for anyone who has knowledge of it to divulge it till such time as the Lord may see fit to make it known."

Russian Consul

"The Emperor of Russia," he [Haji Mirza Jani] says, "sent to the [Russian] consul at Tabriz, bidding him fully investigate and report the circumstances of His Holiness [the Báb]. As Soon as this news arrived, they [i.e. the Persian authorities] put the Bab to death. [The Russian consul] summoned Aka Seyyid Muhammad Husayn, the Bab's amanuensis, who was imprisoned at Tabriz, into his presence, and enquired concerning the signs and circumstances of His Holiness. Aka Seyyid Huseyn, because there were Musulmans present, dared not speak plainly about his Master, but managed by means of hints to communicate sundry matters, and also gave him [the Russian consul] certain of the Bab's writings." That this statement is, in part at least, true is proved by the testimony of Dorn, who, in describing a MS. of one of the Bab's Commentaries on the Names of God" (which he calls "Koran der Baby") says, at p. 248 of vol. viii of the Bulletin de l'Academie Imperiale des Sciences de St. Petersbourg, that it was "received directly from the Bab's own secretary, who, during his imprisonment at Tabriz, placed it in European hands."]

1851 WRI - The Bab and his sect in Persia (A. H. Wright)

English Version as Published

Url : https://bahai-library.com/wright_report_babis_urumiah

Text of article from Literary World 1851-06-14 by Rev. Austin H. Wright, 1851

Among the correspondence read was a letter from Rev. Austin H. Wright, M.D. Missionary to the Nestorians, dated Oroomiah, Persia, Feb. 10, 1851, from which is extracted the following "notice of a singular character, who has for some years past played a prominent part on the stage of Persian life."

"Some eight or ten years ago, a man appeared in the South of Persia, in the neighborhood of Shirâz, and put forth pretensions that the only way to access to God for mankind was by him; and accordingly he assumed the name of Bâb, the Arabic term for ‘door.’ He found some persons who soon acknowledged his pretensions, and who became his adherents. One of his doctrines was that all men ought to be subject to him, and that consequently the power exercised by the Shah was a usurpation. This was noised abroad, and reached the ears of the king. He was summoned to the capital, where he was kept a while, and then he was moved to Mâkoo, a remote district, six days’ journey from this place, bordering on Turkey. Here he was kept under guard; but such persons as desired to see him were admitted to his presence, and he was allowed to forward letters to his friends, who had become somewhat numerous in various parts of Persia. He was visited by several persons from Oroomiah, who became his decided adherents. He was in the habit of dictating to a writer, what he called his Koran; and so rapidly did the Arabic sentences flow from his tongue, that many of those who witnessed it thought that he must be inspired. It was also reported that he performed miracles, and multitudes readily gave credit to the rumor, as it was known that he was extremely abstemious in his diet, and that he spent most of his time in prayer. You probably know that most Mussulmans believe that a person may by abstinence and prayer attain so high a place in the favor of God as to be empowered to work miracles. Subsequently he was removed by order of the Government to Charee, near Salmas, only two days journey from this place. Here he as almost entirely secluded from the world, but continued to write letters to his friends, who handed them around as the productions of an inspired person, though the only evidence that I ever heard given of it was that they were unintelligible. His disciples became still more numerous, and in some parts of the country they engaged in angry controversy with what was called the orthodox party, which led to a conflict. In Mazanderan some sixty persons, and among them two princes, were killed in a single engagement. The matter became so serious, that the Government issues an order that he should be taken to Tabreez and bastinadoed, and that his disciples wherever found should be fined and punished. On his way to Tabreez he was brought to this place, where he was treated with marked attention by the Governor, and many persons were allowed to visit him. On one occasion a number of persons were in his presence, and as the Governor subsequently told me, the were all mysteriously moved and burst into tears. At Tabreez he was examined as to his doctrines by a high Mollah, who pronounced him a heretic and a madman, and he was publicly beaten. He was removed to Charee, where he was secluded from the world as before. Still he had communication by letter with many persons of influence in various parts of the country; and strange as it may appear, his pretension were extensively acknowledged. At Zengân, a large town on the road from Tabreez to the capital, his disciples became numerous and powerful, so that last year they resisted some of the measures of the Government, which was thereby induced to take a decided step for the suppression of the sect.

Execution of the Bab and Other Acts

Bâb himself was removed to Tabreez and shot in the public square with one of his principle adherents, and troops were sent to Zengân to bring to terms the Bâbites there. A spirited resistance was made by them. They determined to die rather than renounce their faith, or yield to the Government. Many of them made their shrouds, and, throwing them over their necks, issued forth with sword in hand, bent on victory of death. Having fortified themselves in a strong part of the town, they held out against the troops seven months, and killed several hundred of them, and some of the chief officers. At last the head of the sect in the place, an energetic and shrewd Mollah, was mortally wounded; and is disciples, many having been already killed, could resist no longer. A hundred of them were taken prisoners, and thrust through with the bayonet. None were left who would venture to offer any resistance, and thus the sect there and elsewhere appears to be extinguished.

“I send you specimens of the papers which Bâb wrote during his confinement at Charee. It is said that several horseloads of such papers were found after his removal from that place. The British Consul, resident at Tabreez, having obtained a number of them, gave to me those I now forward. They have been shown to a Mollah here, who is a good Arabic scholar; but he is unable to decipher them, or to extract any meaning from them.”

German Version as Published (From English)

Url [German] : https://archive.org/download/zeitschriftderd82gesegoog

Src [German] : Zeitschrift der Deutschen morgenländischen Gesellschaft, Leipzig 1851 in Commission bei F. A. Brockhaus - p384,5

Bâb und seine Secte in Persien

Von A. H. Wright[1]

Die Sache wurde so ernsthaft, dass die Regierung den Befehl erliess, den Sectenstifter nach Tabrìz zu bringen und ihm die Bastonade zu geben, seine Schüler aber überall, wo man sie fände, aufzugreifen und mit Geld- und Körperstrafen zu belegen. Auf dem Wege nach Tabrìz wurde Bâb nach Orumia gebracht, wo ihn der Statthalter mit besonderer Aufmerksamkeit behandelte und viele Personen die Erlaubniss erhielten, ihb zu besuchen. Bei einer Gelegenheit war eine Menge Leute bei ihm, und wie der Statthalter nachher bemerkte, waren diese alle geheimnissvoll bewegt und brachen in Thränen aus. In Tabrìz wurde er von einem hochgestellten Molla hinsichtlich seiner Lehren geprüft, von demselben für einen Ketzer und Narren erklärt, und dann öffentlich gestäupt. Man schaffte ihn nach Tschari zurück, wo man ihn, wie früher, von der Welt abschloss; doch unterhielt er immer noch schriftliche Verbindungen mit vielen einflussreichen Personen in verschiedenen Gegenden des Landes, und, so souderbar es scheinen mag, seine Behauptungen fanden weithin Anerkennung. In Zengàn, einer grossen Stadt auf der Strasse von Tabrìz nach Teheràn, warden seine Parteigänger so zahlreich und mächtig, dass sie sich letztes Jahr einigen Maassregela der Regierung widersetzen, die sich dadurch genöthigt sah, einen entscheidenden Schritt zur Unterdrückung der Secte zu thun. Báb wurde nach Tabrìz gebracht und mit einem seiner Hauptschüler auf dem öffentlichen Platze erschossen; nach Zengàn aber sandte man Truppen, um die dasigen Anhänger des Bâb zu vernichten. Sie vertheidigten sich äusserst muthig. Sie waren entschlossen, lieber unterzugehen, als ihren Glauben zu verleugnen oder der Regierung nachzugeben. Viele von ihnen machten sich Leichengewänder, und mit diesen angethan, das Schwert in her Hand, zogen sie aus, um entweder zu siegen oder zu sterben. In einem festen Theile der Stadt verschanzt, hielten sie sich sieben Monate lang gegen die Truppen und tödteten mehrere Hunderte von ihnen, sowie auch einige hohe Offiziere. Endlich wurde das Oberhaupt der Secte in dieser Stadt, ein grimmiger und energischer Molla, tödtlich verwundet, und seine Schüler konnten sich nun nicht länger vertheidigen, da schon viele von ihnen gefallen waren. Gegen hundert von ihnen wurden gefangen genommen und mit dem Bayonnet erstochen. Man liess keinen am Leben, der irgend Widerstand zu leisten vermochte, und so scheint die Secte hier und anderwärts ausgerottet zu sein.

1856 SHE - Glimpses of life and manners in Persia (Lady Mary Leonora Woulfe Sheil)

Url : https://archive.org/download/glimpsesoflifema00sheiiala

Six months afterwards, it having been ascertained that his doctrines were obtaining rapid diffusion among all classes, he was conveyed to Tabreez, and on the day of his arrival was brought out for execution in the great mai'dan, or square. This was on the point of becoming a most remarkable event, which would probably have overturned the throne and Islamism in Persia. A company of soldiers was ordered to despatch Bab by a volley. When the smoke cleared away, Bab had disappeared from sight. It had so happened that none of the balls had touched him; and, prompted by an impulse to preserve his life, he rushed from the spot. Had Bab possessed sufficient presence of mind to have fled to the bazar, which was within a few yards of the place where he was stationed, he would in all probability have succeeded in effecting his escape. A miracle palpable to all Tabreez would have been performed, and a new creed would have been established. But he turned in the opposite direction, and hid himself in the guard-room, where he was immediately discovered, brought out, and shot. His body was thrown into the ditch of the town, where it was devoured by the half-wild dogs which abound outside a Persian city. Bab possessed a mild and benignant countenance, his manners were composed and dignified, his eloquence was impressive, and he wrote rapidly and well.

1858 SIP - Násikhu’t tavarikh, vol. 3, Mirza Muhammad Taqi Khan Lisanu’l Mulk Sipihr: Qajar History (Tihran, 1337), pp. 99-101

Src : World Order Magazine, Vol 8 No 1 (Fall 1973) - Translators: Kazem Kazemzadeh and Firuz Kazemzadeh

Details : Official Court History, hostile, but many of the details that have less of a motive tally with what is known.

Báb in Chihriq / Insurrections

When the Sháh received the report of the insurrection caused by Mullá Muhammad-’Ali of Zanján, Mirzá Taqi Khán Amír Nizám came before His Majesty and, having kissed the ground, reported that though the

region of Mázindarán and the land of Shaykh-Tabarsí were still red with Bábi blood and many troops had fallen there on the battle field, yet now in Zanján Mullá Muhammad-'Ali began another uprising and started another war and commotion, and that as long as 'Ali-Muhammad, the Báb, was alive, his followers would not be pacified and one or another of his disciples would raise his head in some town and would senselessly shed the blood of many. It would be better to put an end to the Báb himself and to liquidate this trouble definitely.

The Sháh stated that this proposal was not unreasonable but that the first omission had been that of Hájí Mirzá Aqásí who, instead of bringing the Báb to the capital, so that the people could see him, ordered him, when he was on his way to Tihrán, to be exiled to Chihríq for imprisonment. Simple people began to think that he possessed some sort of knowledge or had a sign, or was able to perform miracles. As a result, those who sought to gain importance found in him a means for the achievement of their desires and began to deceive the ignorant. Had he [Hájí Mírzá Aqásí] permitted Mirzá 'Alí-Muhammad, the Báb, to come to the capital and live wherever he pleased, so that people could meet him, enter into conversation with and talk to him, it would have become clear to everyone that there was nothing outstanding about him and that he did not exceed the 'ulamá in any branch of knowledge and was not able to perform any miracles. Thus he would have lived as one of the low people and would have even acquired a reputation for being mentally unbalanced, and the blood of many soldiers and of these lost ones [the Bábis] would not have been senselessly spilled.

Mirzá Taqi Khán said, "The statement of the King of Kings is true, but that which must happen has happened and there is no other way out but to liquidate him and eradicate his sedition."

Báb from Chihriq

At last on Mirzá Taqi Khán's advice Sulaymán Khán-i-Afshár left for Adhirbáyján and Hamzih Mirzá Hishmatu'd-Dawlih, then governor of Adhirbáyján was instructed to bring the Báb from the fortress of Chihriq and to execute him. [Here follows the story of Hishmatu'd-Dawlih summoning the 'ulamá to talk to the Báb. The 'ulamá refused, saying that the Báb's opinions had already been examined and that His execution was mandatory. The governor had the Báb brought to his own residence and in the presence of several officials, including the Prime Minister's brother, asked the Báb questions concerning obscure passages in Muslim traditions and argued with Him.]

Public Parade

Afraid that if the Báb were executed in secret, ignorant people would think he was alive and hidden from sight and would not quiet down nor refrain from disturbance, hoping for his return and a new proclamation of his mission, the authorities decided to parade him through the city and the bazaar so that all could see and recognize him.

Sentence - Mírzá Báqir

Therefore a group of Hamzih Mirzá's attendants first led Mirzá 'Ali-Muhammad the Báb together with Mullá Muhammad-'Ali and Siyyid Husayn-i-Yazdí to the house of Hájí Mírzá Báqir. The crowd followed them. The Báb concealed his convictions from him [Hájí Mírzá Báqir].

Sentence - Muhammad-'Ali-i-Mamaqáni

Then he was taken to the house of Mullá Muhammad-'Ali-i-Mamaqáni. Here too the Báb concealed his convictions and addressed to Mullá Muhammad a plea for protection. Mullá Muhammad said, "You have been and are now a renegade." [Literally meaning, "you have sinned now and in the past," equivalent to condemning a man to death.]

Sentence - Siyyid-i-Zunúzi

Then they took the Báb to Siyyid-i-Zunúzi. All three issued fatvás for his execution.

Siyyid Husayn Recants

At this time Siyyid Husayn took fright and repented. He was told to spit in the face of the Báb and to curse the Báb in order to be set free. This he did and was let go. However on another occasion in the capital he joined Sulaymán Khán, son of Yahyá Khán, in the Bábi sedition and was executed, as shall be mentioned in the appropriate place.

Anis Induced

Mullá Muhammad-'Alí, however, did not at all recant his faith. They brought to him his wife and minor children in the hope that he would take pity on them and repudiate his error. But it was of no avail. He asked to be executed first, and the Báb after him.

Suspension 1

So they led them through the city and the bazaar and brought them to the Tabriz Square. On Monday, 27 Sha'bán, on orders of Hamzih Mírzá, soldiers of the Bahádurán regiment, of Christian confession, were to shoot them.

Volley 1 - Anis Killed, Báb Disappears

Since these soldiers had often heard about the disturbances caused by the followers of the Báb in the cities, being reluctant to execute the Báb, they aimed their guns high and low, as well as to the right and to the left of the Báb so that he was not hurt at all. However, this time Mullá Muhammad-'Ali, his disciple, was killed. He was firmer than the Báb, for when he was wounded, he turned to the Báb and said: "Are you

not satisfied with me?" In brief, at this moment an accidentally discharged bullet hit the rope with which the Báb's arms were tied, and he was freed, and ran away, and hid in the room of one of the soldiers.

Disappearance Observations

His flight was a consequence of the power of the Shari'at for if, when the bullets hit the rope and he was freed, he had bared his chest and shouted, "O soldiers and people! Have you not seen my miracle, that of a thousand bullets not one hit me but, on the contrary, they freed me of my bonds," no one would have shot at him again, and women and men would have gathered around him in that same square and would have raised a clamor and an outcry.

God desired to show the triumph of truth over falsehood and to dispel the people's doubt. When the soldiers saw his flight, they were convinced that he possessed no station or dignity and that he had no strength to bear disaster the way the ignoramuses who followed his teachings did.

Báb Recovered

Then Qúch-Alí Sultán, with firm decision and tranquil soul, went to that room, took him, and, having hit him several times on the back of his head, returned him to the place of execution.

Volley 2 - Báb Executed

This time without hurry and with deliberation they made him the aim of their shots.

Post-Execution Humiliations

His body was dragged through the city for several days and then thrown outside the gates to be eaten by beasts.

1865 BEK - Bab i babidy (Mirza Kazem-Bek)

Src : Bab i babidy: religiozno-politicheskie smuty v Persii v 1844-1852 godakh (Mirza Kazem-Bek), St. Petersburg, 1865, pp. 39-41

Src [English]: World Order Magazine, Vol 8 No 1 (Fall 1973) - Translator: Firuz Kazemzadeh

Full Text in French / English of JAS 1866 version:
http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Kazem%20Beg%20JA%20Parts%201-5.rtf

Details : Author was a Christian who had converted from Islam

Clergy Trial

GOOGLE TRANSLATION

$ 13. ILLEGAL JUDGMENT THAT SUBIRT BAB AND ITS DISCIPLES. (JUNE 1849)
When the moment of severity had come, the cabinet of Teheran drew up a plan of conduct beforehand. In the first place, the prisoners were to be summoned to renounce their beliefs, to deliver to the curse all that in their words and past actions related to these beliefs, and to abjure their errors in the presence of the people; Then, if they refused to fulfill these conditions punctually, they were to be condemned and delivered immediately to execution.

On the day fixed for this solemn abjuration, the guilty were led through the narrow streets of Tauris, encumbered by the crowd, first at the first mjtehid Hadji Mirza-Baghir, then at the Akhound Moula-Mohammed of Mamégan. The first of these characters was a fanatic conservative of the beliefs of Islam; The second, a supporter of the doctrine of the Cheikhites, which enabled him to hope for more indulgence on the part of the guilty. The government, however, wishing that they should be condemned, had arranged everything for this purpose. Nothing certain has transpired on the words that were exchanged between the guilty and the first mujtehid; It is said that they did not reply to the questions addressed to them, and when they were in the presence of Mulla-Mohammed, Bab contented himself with saying: "So you condemn me to death? Other words. We do not know to what extent we can believe what Messrs. Sevruguin and Mochenin in connection with the ironic words uttered by the Maméganien; But we are certain that it was not judged according to the laws of the Chariat, and that the members of the clergy, who at the first assembly at Tauris under the presidency of the crown prince, had avoided To sentence him to death, would have been far better entitled to do so on the basis of the law than in the present case. That is why the people remained convinced that their condemnation was a prior bias by the government, if the accused did not abjure beliefs that had never been publicly stated, judges.

--- NOTES ---

We can not say what day this took place. According to the Nasihut-tavarikh, the day on which they suffered their torture is on the 27th of the month of Chaban 1265 of the Hegira, which must correspond to July 19, 1819, if we make no mistake.

He would have said to Bab: "If you are really houddjet and you have the gift of miracles, turn away the death of you, etc."

We have remarked above ($ 9) that if Bab had denied before his first judges the dogmas of Islam, as has been alleged, he would undoubtedly have been condemned to death; But we do not see that there was anything like it, notwithstanding the pretext that the government was seeking to find him at fault. According to the modern historian of Persia, this time the government was resolved to condemn it if it did not publicly deny its convictions; This historian accuses the former Prime Minister Hadji Mirza-Agassi of slowness. Driven by his partiality, he said that the governor of Aderbidjan had given orders to convene an

assembly composed of Ulema, in order to judge Bab, but that, having refused, he had himself addressed Some questions in the presence of three great men of the kingdom and found him guilty. He then agreed, according to their advice, to deliver him immediately to execution; But he did not dare to do so, fearing that a secret execution might lead to misleading the people, who might have believed that Bab was not dead, that he lived invisible, & c. etc. For this reason he resolved to make Bab and his accomplices pass through the most frequented streets of the city and lead them before the principal members of the high clergy to be condemned to death. Everything passed thus, said he; But in the presence of his judges and before the people admitted to his interrogation, "Bab was silent, confining himself to his convictions," which did not prevent Báb and his companions from being condemned to death. From this explanation we can understand that the people had every right to murmur against the injustice of the tribunal which had condemned them; This is what happened, and the followers of Bab took advantage of it.

The Discples' Stories

GOOGLE TRANSLATION

$ 14. CONDUCT OF THE DISCIPLES OF BAB.

When Bab had been arrested, two of his followers were also arrested: they were Seid Houssein and his brother Seid Hassan, both from the town of Yezd. They had not left Bab since the day when, protected by Manoutchehr-Khan, he had left Ispahan. Seid Houssein, then in the prime of his life, had completed his studies in law and theology and was consequently well versed in the Arabic language. According to a tradition, he had given himself body and soul to Bab at their first interview, although the master was far below the disciple. We believe that Seid Houssein had in view to exploit for his profit the immense popularity that Bab enjoyed. Like his brother Hassan, he was always with him, helped him with his knowledge and his spirit, and communicated to those who came to see the master his own thoughts, making them pass for those of Bab.

Tabriz

The two brothers were brought with Bab into the capital of Aderbidjan and thrown into a dungeon where two of his followers, Agha Mohammed-Ali and Seid Ahmed, had been in the dock for several days. The first had been at Tauris as lieutenant of Bab. He was a most dangerous man; He was one of the most ardent propagandists of the doctrine of Bab, and acted everywhere with remarkable abnegation. It was easy to guess in his actions and words that, under the appearance of religious elements, other ideas were concealed: to deliver his country from an avaricious clergy and from the oppression of tyrants was his secret program. We meet several similar individualities among the proselytes of this incomprehensible and remarkable man; They are numerous, and still today they act secretly in various parts of Persia and work in the interest of future reforms. They left the dungeon to march to death, and only two were executed, for Seid Ahmed and the two brothers denied their master at the sight of the preparations for the execution.

Clergy

In the presence of the assembled people, the police obliged them to treat Bab as a hypocrite, an impostor, a seducer, and even spit in his face. In this circumstance the evil thought of Seid Houssein was revealed, which, as we have observed, wished only to profit by the name of Bab. This same calculation led him a second time to the stage, in 1852, at Teheran; But then he could not save his life (ch. II, $ 20).

Anis

Bab then walked to death with the disciple who had remained faithful to him, Agha Mohammed-Ali. The courage of the latter was so great, his firmness and his intrepidity so remarkable, that the most fierce enemies of Bab, those who most desired his death, experienced a feeling of contempt and disgust for traitors; That the cowardly and contemptible conduct of these ungrateful disciples enhanced the noble conduct of this faithful companion in public opinion.

After Seid Houssein had cursed his master and spat in his face, Agha Mohammed Ali kissed his hands with all the marks of the most tender and profound respect, and cried out in a solemn voice, showing him to the people : "This is the door of truth, the Imam of Islam!" This conduct and these words are confirmed to us, not only by many witnesses, but also by the historian of Persia, biased.

------ NOTES -------

After having disowned his master, Houssein related to him a number of false facts to which no one believed. The only real thing it does. Could have said, in our opinion, that the Qur'an of Bab had been written entirely by his own hand and by his own inspiration. He pretended to have written it under the dictation of the master; But what we are fully convinced of is that the greater part of this Koran belongs to Seid Houssein.

Whatever was done to induce Muhammad Ali to deny Bab, said the historian, he could not succeed. His infants were brought to him in order to soften him, to inspire him with compassion for these little beings, and to induce him to repent; All was without results; He would only repeat: "Kill me first, and then kill Bab."

Execution

GOOGLE TRANSLATION

$ 15. THE SUPPLICE (19 JULY 1849).

The Square

The courtyard of the barracks of the sarbazes had been chosen for the place of execution, and the streets leading there, as well as the roofs of the houses, were covered with a crowd of spectators. The condemned were brought in, and the sentence was immediately executed. When the Persians are shot, the prisoners are tied to a post, their backs turned to the spectators, so that they can not see the signs of the command. Agha Mohammed Ali asked to be turned towards the crowd which encumbered the court; Then, in a high and calm voice, he began to say fragments of prayers composed by the master. Bab kept silence; His pale and handsome face, which was framed by a black beard and little mustaches, his face and his distinguished manners, his white and delicate hands, his simple clothes, but exquisitely clean, everything in his person awakened sympathy and compassion. A fact to be observed is that those who were gathered in this place were the most fierce enemies of Bab and Babis. The governor and the clergymen perorated, waiting for the execution, exaggerating, as is always the case, and every where in such a case, the blood which had been shed, and which was still poured into various parts of Persia, by the persistent hostility of the Babis; They painted to the Muslims assembled, under the most lively and pathetic colors, the murder of the "holy man," of the mujtehid of Kazvin, who had fallen under the blows of his assassins by the deceit of a proselytizing woman of Bab ; They spoke of the terror which the Babis inspired in the Mazandranan, of the preparations they made at Zendjan, & c. etc.

All this assembled people were therefore unwilling to feel compassion for these "evildoers worthy of the most terrible punishments," yet the unworthy conduct of the two renegade and traitors, the abnegation of Agha Mohammed Ali, The situation of Bab, gave him at this moment a number of partisans, disposed to embrace his doctrine. A demonstration in his favor might have broken out, if the irritation which reigned in the majority of the people had not been carefully maintained by the clergy, and if a certain fear had seized all minds at the sight of imposing preparations Of the execution; The sentence could therefore be executed without the order being disturbed for a moment.

Volleys 1 & 2

At a given signal a platoon of the Christian regiment advanced and fired. By an extraordinary chance, the bullets touched only the ropes which held Bab tied; They broke up and he felt free. Noise, shouts of voices rang out from all sides without first understanding what it was all about. Bab rushed, it is said, towards the people trying to make believe a miracle. He might have succeeded if the soldiers had been Muslims; But the Christian sarbazes hastened immediately, pointing out to the people the ropes which the bullets had torn, and bound Bab a second time. Agha Mohammed Ali was shot first, Bab was after him. The crowd dispersed in silence, but many men carried away in their hearts seeds of hostility against the government.

Some Comments

So ended in the thirty-seventh year of his life the sad fate of Bab. In the following chapter we shall speak of the Babis; But for the conclusion of all the above we consider it indispensable to summarize our opinion on Bab. According to our convictions, the appearance of Bab was the result of the religious agitation which prevailed throughout Persia, mainly in Fars and Iraq; This was the consequence of the quarrels which had arisen between the Shaikites and those who literally follow the dogmatic teaching of the Muslim doctrine. But what was the Cheikhites? This is what we will see in the second chapter of our relationship.

----- NOTES -----

This is Ghourrèt-oul-Aïn. We shall speak of this woman in the chapter on the Babis (Chapter II, $ 5).

At that time there were indeed disturbances in the Mazandranan, and it was preparing for Zendjan (see Chapter II), which excited a great indignation against the Babis, which the government wished to turn to its advantage.

There is no doubt that if there had been any hesitation on the side of the sarbazes, there would have been demonstrations in favor of the condemned; So the reasons which led to the choice of a Christian regiment are self-evident. Some diplomats have claimed that Christians have been chosen to turn the fury of the people against those of this religion in the event of unrest. Despite the little logic of such a supposition, there are people who have believed it. We have already spoken of the reasons which led to the reorganization of the Samsam-Khan Christian regiment.

Suspension 1

The place of execution was set in the yard of the soldiers' barracks. All the roofs of the houses and all the streets were filled with onlookers. They brought the criminals and began to execute the verdict.

It is said that in Persia, when they shoot criminals, they tie them to the pillar face to the wall, that is with their back to the public, so that they would not be able to see the preparations. Áqá Muhammad-'Alí solemnly requested to be tied facing the public and calmly read aloud excerpts from prayers composed by his teacher. The Báb was silent throughout. The beautiful features of his face, his distinguished carriage, his delicate manners, his light-pale face adorned with a black beard and a small moustache, his well-

shaped white hands, and his very dress - simple but neat - all of this evoked sympathy for him. It must be said that the majority of the people who gathered there consisted of angry haters of the Báb and the Bábis. Before the execution the government and the clergy had spread, as it usually happens everywhere, exaggerated rumors about the bloodshed that had recently occurred, and was still occurring, in many parts of the fatherland because of the viciousness of the Bábis; they painted everywhere in strong colors the inhuman assassination, through the wiles of a woman, proselyte of the Báb, of the "holy man," the Mujtahid of Qazvin; about the horrors perpetrated by the Bábis in Mázindarán, about their preparations in Zanján, etc. Therefore few among the people sympathized with the "monsters" worthy of terrible punishment. However, the behavior of the two brothers-traitors, the self-sacrifice of Áqá Muhammad-'Alí, and the Báb's situation itself won him many partisans ready to accept his teachings; however, the situation and the time were different: on the one hand the hostile spirit of the majority of the people incited by the clergy against the Bábis, and on the other the fear that overtook all at the solemn execution, prevented an explosion. The execution was carried out without any evil consequences in regard to the violation of order, tranquility, and the instructions of the government.

Volley 1 - Báb Disappears

At the signal a platoon of the Christian regiment began to fire; unfortunately, the first bullets hit the ropes with which the Báb was tied and he was freed. Noise and talk were heard everywhere; they did not know what the matter was; the Báb jumped up and, they say, ran toward the people, supposedly trying to pass for a miracle that which had occurred. He might have succeeded had the riflemen been Muslim; however Christian soldiers immediately ran and showed the people the ropes severed by bullets; the criminal was again tied; Áqá Muhammad-'Alí was shot first, then the Báb.

Volley 2 - Execution

The execution was carried out quietly; the people dispersed, but many carried away with them the embryo of future anti-government thoughts.

Thus ended his life in the thirty-seventh or thirty-eighth year of his life the unfortunate Báb.

The above was reproduced in 1866...

1866 - Bab et les Babis in Journal Asiatique [French] (Kazem Beg)

Full Text in French / English: http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Kazem%20Beg%20JA%20Parts%201-5.rtf

$ 15. LE SUPPLICE (19 JUILLET 1849).

On avait choisi pour le lieu du supplice la cour de la caserne des sarbazes, et les rues qui y Conduisent ainsi que les toits des maisons étaient couverts d'une foule de spectateurs. Les condamnés furent amenés et l'on procéda immédiatement à l'exécution de la sentence. Lorsqu'on fusille, en Perse, les condamnés sont attachés à un poteau, le dos tourné aux spectateurs et de sorte qu'ils ne puissent voir les signes du commandement. Agha Mohammed-Ali demanda à être tourné du côté de <378> la foule qui encombrait la cour; puis, d'une voix haute et calme, il se mit à dire des fragments de prières composées par le maître. Bab gardait le silence; son pâle et beau visage qu'encadraient une barbe noire et de petites moustaches, sa tournure et ses manières distinguées, ses mains blanches et délicates, ses vêtements simples, mais d'une exquise propreté, tout enfin dans sa personne éveillait la sympathie et la compassion. Un fait à observer, c'est que ceux qui étaient rassemblés dans ce lieu étaient les ennemis les plus acharnés de Bab et des Babis. Le gouverneur et les gens du clergé péroraient en attendant le supplice, exagérant, comme il arrive toujours et partout en pareil cas, le sang qui avait été versé et qui se versait encore dans diverses parties de la Perse, grâce à l'hostilité persistante des Babis; ils peignaient aux musulmans assemblés, sous les plus vives et les plus pathétiques couleurs, le meurtre de «l'homme saint,» du moudjtéhid de Kazvin, qui était tombé sous les coups de ses assassins par la fourberie d'une femme prosélyte de Bab[1]; ils parlaient de la terreur que les Babis inspiraient dans le Mazandéran, des préparatifs qu'ils faisaient à Zendjan, etc. etc.[2]

Tout ce peuple assemblé était donc peu disposé <379> à ressentir de la compassion pour ces «malfaiteurs dignes des châtiments les plus terribles;» cependant l'indigne conduite des deux frères renégats et traîtres, l'abnégation d'Agha Mohammed-Ali, ainsi que la situation de Bab, lui donnèrent dans ce moment nombre de partisans tout disposés à embrasser sa doctrine. Une démonstration en sa faveur aurait pu éclater, si l'irritation qui régnait dans la majorité du peuple n'avait été soigneusement entretenue par le clergé, et si une certaine crainte ne s'était emparée de tous les esprits à la vue des apprêts imposants du supplice; la sentence put donc être exécutée sans que l'ordre fût un instant troublé.

A un signal donné, un peloton du régiment chrétien s'avança et fit feu. Par un hasard extraordinaire, les balles ne touchèrent que les cordes qui tenaient Bab attaché; elles se rompirent et il se sentit libre. Du bruit, des éclats de voix retentirent de tous les côtés sans qu'on comprit d'abord de quoi il s'agissait. Bab

[1] Il s'agit ici de Ghourrèt-oul-Aïn. Nous parlerons de cette femme au chapitre sur les Babis (chap. II, $ 5).

[2] A cette époque il y avait en effet des troubles dans le Mazandéran et il s'en préparait à Zendjan (voy. chap. II), ce qui excitait contre les Babis une grande indignation que le gouvernement désirait faire tourner à son profit.

se précipita, dit-on, vers le peuple en essayant de faire croire à un miracle. Il eût peut-être réussi si les soldats avaient été des musulmans[3]; <380> mais les sarbazes chrétiens accoururent aussitôt en montrant au peuple les cordes que les balles avaient déchirées et lièrent Bab une seconde fois. Agha Mohammed-Ali fut fusillé le premier, Bab le fut après lui. La foule se dispersa en silence, mais beaucoup d'hommes emportaient dans leurs cœurs des germes d'hostilité contre le gouvernement.

Ainsi se termina dans la trente-septième année de sa vie le triste sort de Bab. Dans le chapitre suivant nous parlerons des Babis; mais pour conclusion de tout ce qui précède nous jugeons indispensable de résumer notre opinion sur Bab. D'après nos convictions, l'apparition de Bab fut le résultat de l'agitation religieuse qui régnait dans toute la Perse, principalement dans le Fars et l'Irak; ce fut la conséquence des querelles qui s'étaient élevées entre les Cheïkhites et ceux qui suivent à la lettre l'enseignement dogmatique de la doctrine musulmane. Mais qu'était-ce que les Cheïkhites? C'est ce que nous verrons dans le chapitre deuxième de notre relation.

Src : Dawnbreakers footnotes

JA Vol 7, p 378

Suspension

[During the fastening of the ropes] The Bab remained silent. His pale handsome face framed by a black beard and small mustache, his appearance and his refined manners, his white and delicate hands, his simple but very neat garments - everything about him awakened sympathy and compassion.

JA Vol 7, p 377

When the condemned are shot in Persia, they are bound to a post looking away from the spectators so that they are not able to see the signals for execution given by the officer.

1865 GOB - Les Religions et les Philosophies dans l'Asie Centrale (Gobineau)

Src [French] : Joseph Arthur Comte de Gobineau, Les Religions et les Philosophies dans l'Asie centrale (Paris: Didier, 1865), pp. 256-72

Src [English] : World Order Magazine, Vol 8 No 1 (Fall 1973) pp. 16-23 Translator: by Howard Garey

Báb in Chihriq

...Mirzá Taqi Khán, cursing the laxness with which his predecessor, Hájí Mirzá Aqásí, had allowed such a danger to arise and grow, understood that this mistaken policy should not be allowed to continue, and determined to cut off this evil at its root. He was persuaded that its source was the Báb himself, the first author of all the doctrines which were disturbing the country; and he intended to cause that source to disappear. The Báb, who had been allowed to remain at Shíráz, half hidden in his house but quite free to act, and surrounded by his disciples, whose numbers grew daily, had, however, been arrested in the aftermath of the Mázindarán insurrection and had been taken to the fort of Chihríq, in the Caspian province of Gílán[4]. He was guarded there, but not too oppressively. The Prime Minister resolved to blame him for everything that was happening, although he had played no direct role in the insurrections; and no one had found the slightest indication that he had fomented, directed, advised, or even approved them, and, to judge from the personal character of 'Alí-Muhammad, as well as from the opinion of many of his people, there is nothing implausible about the reality of his abstention. However, Hájí Mirzá Taqí resolved to strike the monster of Bábism at its head; and he was persuaded that, once this blow had been dealt, with the instigator of disorder removed from the scene and no longer active, everything would resume its normal course. Yet - and this is rather remarkable in an Asiatic government and especially in a statesman like Mirzá Taqi Khán who was not likely to be squeamish about an excess of severity - this minister did not at once decide to order the upstart's death. He thought that the best way to destroy him would be to ruin him morally. Drag him out of his retreat at Chihriq, where a halo of suffering, saintliness, knowledge, eloquence was about him and made him shine like a sun; show him to the mobs as he was - that is, as Mirzá Taqi imagined him to be - this was the best way to keep him from doing harm, by destroying his prestige. For he saw him as a common charlatan, a timid dreamer who did not have the courage to conceive, much less to direct, the audacious enterprises of his three apostles, or to take part in them. A man of that stripe, brought to Tihrán and put before the cleverest dialecticians of Islám, could but bend shamefully; and his credit would vanish much more effectively by this means than if, by suppressing the physical person, there would be allowed to linger in the minds of the people the ghost of a superiority which would have been irrefutably ratified by his death. It was planned, therefore, to have him arrested, bring him to Tihrán, and, all along the road, expose him in public, in chains, humiliated; to make him

[3] Point de doute que, si du côté des sarbazes il y avait eu la moindre hésitation, il y aurait eu des manifestations en faveur des condamnés; aussi les raisons qui avaient fait choisir un régiment chrétien ressortent d'elles-mêmes. Certains diplomates ont prétendu qu'on avait fait choix de chrétiens pour faire tourner la fureur du peuple contre ceux de cette religion dans le cas où des troubles auraient éclaté. Malgré le peu de logique d'une pareille supposition, il y a des gens qui y ont ajouté foi. Nous avons parlé plus haut des raisons qui avaient engagé à réorganiser le régiment chrétien de Samsam-Khan.

[4] The Báb had not been permitred to remain in Shiráz but was taken in succession to Isfáhán, Máh-Kú, and Chihríq in Adhirbáyján and not in the Caspian province of Gilán.

debate everywhere with mullás, imposing silence upon him whenever he might become insolent; in a word, to wage against him a series of unequal battles in which he would necessarily be defeated, being demoralized in advance by so many devices designed to break his spirit. He was a lion to be exhausted, pulled by his chain, deprived of teeth and claws, then given up to the dogs to show how easily they could triumph over him. Once he was vanquished, it would hardly matter what disposition would then be made of him.

This plan was not without imagination; but it was founded on assumptions the most important of which were far from proven. It was not enough to imagine the Báb as lacking in courage and firmness; he had really to be so. Now, there was nothing in the attitude of that personage in the fort of Chihríq which lent itself to such a belief. He prayed and worked unceasingly. His gentleness was inalterable. Those who approached him underwent despite themselves the winning influence of his face, his manners, his language. The soldiers who guarded him were not all exempt from this weakness. His death seemed near to him. He spoke of it often as he would of an idea which had become not only familiar to him, but highly agreeable. What if, then, paraded all through Persia, he should not crumble? If he showed himself neither arrogant nor fearful, but well above his present fortune? If he were going to confound the prodigies of knowledge, skill, and eloquence arrayed against him? If he remained more than ever the Báb for his old sectaries and became so for the indifferent or even for his enemies? It was risking a lot to win a lot, no doubt, but also to lose a lot; and, all things considered, they did not dare run this risk.

Báb to Tabriz

The Prime Minister, therefore, regretfully fell back on the idea of a pure and simple death sentence; and, sending for Sulayman Khán, the Afshar [belonging to Afshár tribe], he charged him with carrying to Tabriz, to Prince Hamzih Mirzá the order to bring the Báb out of the fort of Chihríq and take him to the citadel of Tabriz, where he [the Prince] would learn later what to do with him.[5]

The Sháhzádih obeyed without wasting any time; and the Báb, well guarded, closely watched, besides being in chains and surrounded by a strong escort, was conducted from the fortress, where he had been living for nearly eighteen months, and brought to Tabriz with two of his disciples, who had been imprisoned with him. One was Siyyid Husayn of Yazd and the other Mullá Muhammad-'Alí, son-in-law of Ágá-Seyd-Aly Zenvéry [Áqá Siyyid 'Alí-yi-Zunúzi]. The last named [Áqá Siyyid 'Alí] belonged to a family of very rich and highly considered merchants at Tabriz; and his brother had made and was still making, without success, extraordinary efforts to bring him back to Islám and to persuade him to abandon his master.

Hamzih Mírzá meets Mullás

As soon as Hamzih Mírzá had delivered the three heretics to the citadel, he met with the mullás; and, obeying the express instructions of the Prime Minister, who was still somewhat bemused by his first idea, he proposed to them that they have a conference with his chief prisoner in which they would not fail to cover him with confusion by uncovering his errors and his bad faith. But the mullás pointed out to the prince that the time for such discussions had passed, that what needed to be done now was to put the Báb to death, and that with the least possible delay.

Hamzih Mirzá brings Báb to Council

Hamzih Mirzá made no reply and ordered, for that very evening, the meeting of a council in which the Báb would appear before his judges. The assembly was held at the citadel. There were in the council chamber Mirzá Hasan, the Prime Minister's brother and Vazir-Nizám or inspector of the regular army; Háji Mirzá 'Alí, son of Háji Mírzá Mas'úd, the former minister of foreign affairs under Muhammad Sháh; last, Sulaymán Khán, the Afshár. The mullás having refused to initiate any discussion of a religious nature with the captive, these laymen, more ardent or less prudent, assumed their role; and, when the Báb had been led before his judges, Hájí Mírzá 'Ali began to ask him in the most vehement tone some questions on the traditions of the Prophets and the Imáms. The Báb answered; and his sectaries claim that he refuted from top to bottom the arguments of his adversary. It should not have been much trouble, for this is assuredly one of the most vulnerable points in the Shi'ite doctrine. To the authentic traditions which they possess in common with the Sunnites, traditions which are as rationally established as anyone could wish, the Persians have added an enormous number which rest on absolutely no valid proof and do not even bear discussion. . . . The Bábis are not the first to have claimed and demonstrated their inanity. The Ja'faris long ago, as more recently the Shaykhis, have successfully undertaken to rid the national orthodoxy of this thicket of allegations which are often clumsy and always gratuitous. But the mullás, who can justify by this means alone the existence of a sacerdotal body, entirely incompatible, otherwise, with the principles of Islám, regard this terrain as particularly sacred; they defend it with fury and require the support therein of the political authority. So there is nothing surprising in that the representatives of that authority formed the intention of judging and condemning the Báb on the basis of his opposition to these same essential points. But the debate dragged on, and Háji Mirzá was clearly getting the worst of it; so Hájí Mirzá brusquely interrupted the discussion and, addressing the Báb, said to him haughtily,

[5] Alternative translation: The prime minister, having summoned Sulaymán Khán, the Afshar, asked him to carry to Tabríz, to the Prince Hamzih Mírzá, governor of Ádhirbayján, the order to take the Báb out of the fort of Chihríq and to imprison him in the citadel of Tabríz where he would later be apprised of his fate.

"I have learned that you are giving yourself out as being of a divine nature, and that you have dared to write a Qur'án, which has been impudently given out among the people. If this is so, turn towards that crystal chandelier and pray that there be revealed to you a new verse."

The Báb, perfectly serene, did what the prince asked of him, turned to the light, and, in a calm voice, uttered a few verses in Arabic which were not yet in his works and which concerned the nature of light and the signs of the decadence of the authority.

Hamzih Mirzá, somewhat surprised, ordered what the Báb had just said to be written down and, continuing in the same provocative tone:

"And that comes from Heaven?" he said, contemptuously.

"Yes," answered the Báb.

The Muslims add at this point that the prince observed that anything of such an origin would surely engrave itself in the memory of the prophets and would never leave it, and the Báb agreed. But a few minutes later, when the prince asked him to recite once again the same verses, he could not do it without introducing variants. The Bábis deny absolutely this last detail, and, in fact, it is hard to believe. If one refuses to grant, for the verses pronounced under these circumstances, the supernatural character that the Seer attributes to them, one is led to suppose that they had been composed already some time since and that, consequently, since the Báb was reciting them from memory, he had no reason to forget them so quickly. To believe, as the Muslims do, that this personage could, by himself, improvise sacred verses in the Arabic language, in an alliterative and flowery style, in the situation in which he found himself, is to admit at the outset one miracle in order to find the means to reject another miracle. This is, by the way, a good specimen of the Asiatic critical faculty.

In short, in the account of the Muslims as well as in that of the Bábis, it is certain that the royal commissioners did not play an admirable role. They finally understood that the mullás had been right to decline any confrontation with the innovator; so they announced to him that he was to die.

Observations on Asian Justice

I will say not only that, from the European point of view, this whole way of proceeding was highly irregular; I will say that, in all times, from the point of view of all peoples, it would always have appeared so, and that since there have been under the sun races which, to use here Herodotus' expression in speaking of the Scythians, have known justice. Bábi leaders had as a matter of fact troubled the state; but the Báb himself had never lent himself to any act of this sort, and no one has ever been able to adduce any proof that he encouraged his three disciples in their line of conduct. He was not indictable except in terms of the religious law, and this is what the commissioners who were judging him seemed to admit, since they, these laymen, were trying to bring him back to Islám and prove to him that he was either deceiving or being deceived in departing from it. But if the Qur'án does condemn to death relapsed Muslims and heresiarchs, it is fa[i]r to say that this doctrine has not only fallen into disuse, it has never been accepted or practiced [in Persia] there by the political powers. In the past few centuries, as in our own time, the mullás have been seen to demand insistently its application, and they have never obtained it. Heresiarchs, heretics of every sort have always shown themselves more or less openly and have never had anything to fear from the secular arm. The Báb himself had seen, for some four years, the fatvás of the mujtahids break, like spent waves, against the repugnance of the government; he would probably have escaped from the irritation produced by the uprising of the Mázindaránis, and nothing less than the redoubtable insurrection of Zanján was required for the Reason of State (consideration of national interest to justify what is otherwise an unjust act) to be invoked against him. At bottom, then, it was no more the religious law than the common law which killed him: it was the Reason of State....

...To tell the truth, the preoccupation with the just and unjust is so feeble that the idea of the Reason of State, which is at least an excuse or the shadow of an excuse invented by a suffering conscience, does not exist in Asia at all. Nor are there any traces of those personalities which have suffered any loss of credit or prestige by public opinion; nor of those tribunals, like the star chamber or the chambre ardente [tribunal for the condemnation to death by fire of heretics and poisoners] or the military commissions, which are spoken of among us only with reprobation. [In Asia] there is no hypocrisy either, and when they kill, they do not advance so much as the simulacrum of a formal bill of indictment: they kill because they are the stronger party; they give no reasons for doing what they do, because they are the power, and public opinion does not ask for reasons and never will, because it considers power by its nature made for abuse and legitimated by its mere existence. Among us, there has never been, in the worst days of the worst revolutions, a tribunal established in a cabaret, which did not attempt to impose on its victims the simple recognition of its right to judge them or of the principle in virtue of which it judged them. If such a victim would suggest that he considered himself as condemned in advance and that he regarded the forms followed as derisory, he would be called to order. In Asia, however, the naïveté of the judge is complete. Hamzih Mírzá and his assessors had not the slightest intention of deceiving the Báb; they had no wish that he regard them as undecided with respect to the treatment they were reserving for him. He was surely quite convinced, as he entered their assembly, that there he would be outraged, but in no way judged, in the sense in which we understand the word; and they did not seek to deceive him on that point. But they

were content to see if he would weaken or would offer any sort of opening whereby their own cause would be strengthened. In other words, power in Asia has no morality. It is a fact. It comes from God, as do all things. It is a scourge which has the advantage of being attenuated by perpetuity. Anarchy is a greater evil only because it brings with it an unwholesome fluctuation of contending forces, which are irritated thereby, and the more dangerous for the tranquillity, the well-being, and the rights of each individual. The result of this attitude is that the authority permits itself everything, that no one is surprised by this fact, and that one is no more inclined to regard as infamous the violation of a surrender agreement, an assassination, an imprisonment, a confiscation, or similar consequences of the temperament which Asiatics consider as quite natural to whatever is power, than anyone is disposed to be scandalized by an earthquake. It is just that any man who is wise, or even a little sensible, who has enough for his subsistence, keeps himself at a distance, at as great a distance as possible, from public affairs and owes it to himself to keep his feet from these dangerous paths.

Intent to Kill the Báb Privately

After deciding that the Báb was to die, they were going to pass, without any other delay or formality, to the execution of the sentence - and, in Persia, this sort of thing is done without ceremony. The man is garrotted and laid on the ground; the executioner lifts his chin and cuts his throat in two strokes, back and forth, with a cheap little knife. But, as they were still holding the Báb by the arm to proceed in this manner, someone made the observation that, by doing the job so to speak within the intimacy of the family, the public, or at least a great part of the public, would not fail to believe that the Báb was still alive. Then they would have wasted their effort, with regard to the principal result; for if everyone was going around imagining that the Báb was not dead, that he was hidden somewhere, and that he would soon reappear to fulfil his promises, they would find that they had in no way achieved the desired end, and the agitation, instead of coming to a halt, would increase. It was resolved, then, to act in such wise that no one would be able to doubt that it was indeed the Báb himself who was a prisoner and that it was he who was being put to death. Then, when the whole world was quite convinced that there was no possible error on this point, the last supreme act remained to be executed in such a manner that the slightest doubt could never conceivably be raised as to its reality.

Morning Humiliations

Once these decisions were taken, early the next morning Hamzih Mirzá's men opened the doors of the prison and brought out the Báb and his two disciples. They made sure that the irons were firmly attached to neck and arms; moreover a long cord was attached to the iron collar of each of them, and each was held at the end by a farrash. Then, so that everyone might get a good look and recognize them, they were paraded through the city, in all the streets and bazaars, and subjected to taunts and blows. The crowd filled the roads and the people were climbing on each other's shoulders to examine as well as they could the man there had been so much talk about. The Bábis, the semi-Bábis, fairly numerous in every part [of the city], tried to excite among some of the spectators a certain amount of pity or of whatever feeling they could have utilized to save their master. The indifferent, the philosophers, the shaykhis, the súfís turned away from the procession with disgust and went back into their houses; or, on the contrary, awaiting it at the street corner, they contemplated it with mute curiosity and nothing more. The ragged mob, turbulent, impressionable, piled many coarse insults on the heads of the three martyrs; but it was quite ready to change its mind for the slightest change of circumstance that might bend its spirits in another direction. Finally, the Muslims, masters of the day, pursued the prisoners with contumely, sought to break into the ranks of the escort to strike them [the martyrs] in the face or on the head; and whenever they were not repulsed in time, or when a shard thrown by a child hit the Báb or one of his companions in the face, the escort and the crowd would burst into laughter.[6]

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[6] Alternative translation: On the following day, early in the morning, the people of Hamzih Mírzá, having opened the doors of the prison, brought out the Báb and his disciples. They made sure that the irons which they had around their necks and on their wrists were secure; they tied to the iron collar of each one a long cord the end of which was held by a farrásh. Then, so that everyone could see them well and recognize them, they walked them about the town, through the streets and the bazaars, overwhelming them with blows and insults. The crowd filled the streets and the people climbed upon each others' shoulders better to see this man who was so much talked about. The Bábí's, scattered in all directions, were trying to arouse among some of the onlookers a little pity or some feeling of sympathy which might have helped them to save their Master. The indifferent ones, the philosophers, the Shaykhís, the Súfís, turned away from the sight with disgust and returned to their houses, or on the contrary waited for the Báb at a street corner and simply watched him with silent curiosity. The tattered crowd, restless and excitable, flung insulting words at the three martyrs, but they were all ready to change their minds with any sudden change of circumstances.

Finally, the victorious Muhammadans pursued the prisoners with insults, tried to break through the guard in order to strike them in the face or on the head and when they succeeded, or when a missile thrown by some child would strike the Báb or one of his companions in the face, the guard and the crowd would burst into laughter.

Mirzá Báqir, Muhammad-i-Mamaqáni

When they had been shown to the whole city, they were conducted to the house of Háji Mirzá Báqir, a theologian, where, the Muslims swear, the Báb, being interrogated on his doctrines, renounced them. From there the procession went to the house of Mullá Muhammad-i-Mamaqáni one of the most important clerics of Tabriz. There, according to the Báb's enemies, he not only renounced all his teachings, but he wept and asked for mercy; but the learned mullá answered ironically with this sentence, pronounced in Arabic: "Well, then, to what end had you revolted?"

Áqá Siyyid Zenwézy

Upon leaving the mujtahid, the victims were dragged off, in a great tumult, to the home of another eminent clergyman, Áqá Siyyid Zenwézy [sic]. There as elsewhere insults, blows, brutalities burst out with extreme violence, and the cries of the ever more furious populace covered the words which the Báb is supposed to have uttered. Around him the cries were heard, "He admits his crimes!" And they struck him; and again, "He is afraid!" - and they slapped him. The three mujtahids of the city did not fail, in the Báb's presence, to ratify, in the name of the law, the death sentence brought against him. This formality produced a great effect on the multitude, which probably concluded from it that the innovator was still more guilty than they had supposed until then.

Siyyid Husayn Yazdi Recants

On coming out of the house of Áqá Siyyid Zenwézy, one of the two disciples, Siyyid Husayn Yazdi, crumpled to the ground, weeping bitterly, asked for pardon and admitted that he was at the end of his strength. They put him back on his feet and, shaking him, for he was like a drunk man, utterly powerless, they made him face the Báb and told him that, if he cursed him, his crimes would be erased and he would be forgiven. Siyyid Husayn cursed the Báb. Then they told him that, if he would spit in his face, he would in that instance be set at liberty. Siyyid Husayn spat in the Báb's face. He was immediately relieved of his fetters and was abandoned. After the procession had moved on and there was no longer anyone in the deserted street, Siyyid Husayn picked himself up and, leaving the city, disappeared in the direction of Tihran, where we shall find him later.

Anis Induced

His tormentors encouraged by this success, tried to determine whether the other disciple, Mullá Muhammad-'Alí, could not perhaps be persuaded to a similar conversion. They believed that they had a hold on him through the presence of his family at Tabriz and also because he was rich, young, and accustomed to a very agreeable way of life. So they sent for the young wife of the prisoner and had her brought to the middle of the bazaar, along with some of their little children; and they tried to shake him with their horror, their tears, their supplications: but he was unmoved. The only expression they could drag from him was that, if it was desired to treat him with some degree of humanity, he be permitted to perish before his master.

Suspension 1

Seeing that nothing could be got from him, and in view of the fact that the soldiers and the executioners were exhausted from their long day, they brought the martyrs back to the citadel, just as the sun was about to set. There they were brought out to the rampart, which is of great height and formed by a perpendicular wall of fired bricks, a work from the time of the Seljuk sultáns. Heavy ropes were passed under their arms and they were let down against the outer surface of the wall, in such a way that they were left hanging a few feet above the ground. Facing them, on an immense square, was the surging crowd, and everyone could see the two condemned men perfectly well. This was on a Monday, the twenty-seventh day of Sha'bán.

Christian Regiment Arrives

At this moment the officers of the prince brought forward a company of the regiment of Behadéran [Bahádurán]. This corps was composed of Christians, and the Muslims subsequently maintained that it carried out its duty with the greatest repugnance. The Bábis, on the contrary, assure us that recourse was had to Christians because of distrust of the Muslim soldiers.

Volley 1 - Anis Killed, Báb Disappears

However that may be, when the two condemned men had been suspended side by side, Mullá Muhammad-'Alí was distinctly heard to say to the Báb, "Master, are you not pleased with me?" At that very moment the company fired. The disciple was killed instantly, but the Báb was not even slightly wounded, and the rope by which he had been suspended had been cut by a bullet. He fell on his feet, quickly rose and sought to flee; then, all of a sudden, seeing a guardhouse, he ran into it.

Consequences of the Disappearance

If, instead of this no doubt unconsidered act, he had thrown himself into the midst of the crowd - stupefied as it would have been by what it had just seen, and applauding the miracle - there is no doubt on this point, and the Muslims agree, the population of Tabriz would instantly and without hesitation have gone over to the Báb's side. No soldier, Christian or Muslim, would have dared to renew fire against him - there would have been a revolt, a general insurrection; and in a city of the importance of Tabriz, the second capital of the Empire, this would have been quite another matter from the Zanjan affair. The Qájar dynasty

would probably have fallen. But it was in a guardhouse that the Báb took refuge; and, to understand this action, one must assume that, tortured as he was from early morning, his senses troubled by the simple fact of his having been painfully suspended by ropes, he was not aware of what he was doing and walked randomly, drawn by a sort of mechanical instinct to get himself into a sheltered place.

This was a moment of terrible anguish for the military leaders and the partisans of the prince. In the first place, they believed in the miracle just as much as any of the other spectators; then - and this did not require a miracle - they understood immediately, from the sort of roar of admiration that came from the crowd, in what danger they found themselves.

Báb Found, Second Volley

But when the Báb had entered the guard-room, an infantry captain, or sultán, by the name of Qúch-'Alí came in after him and cut him down with his sabre. The Báb fell without saying a word; then the soldiers, seeing him in a pool of blood, approached and ended his life with their rifles at point-black range.

Post-Execution Humiliations

The cadaver was paraded or rather dragged for several days in the streets of the city; afterwards it was thrown outside the walls and abandoned to the animals.

Observations

The head of the new religion was dead and, according to the calculations of Mirzá Taqi Khán, the Prime Minister, the most profound peace was to be established in the minds of the people and would no longer be troubled from that quarter. But once more political wisdom proved to be in short supply; and, instead of extinguishing the conflagration, this turn of events fanned the fire of violence.

Original French version...

1865 GOB - Les Religions et les Philosophies dans l'Asie Centrale, Gobineau [French]

Joseph Arthur Comte de Gobineau, Les Religions et les Philosophies dans l'Asie centrale (Paris: Didier, 1865), pp. 256-72

Captivite et Mort du Bab

Des bábys, il y en avait partout, on ne le savait que trop. La Perse en était pleine, et si les esprits inquiets de choses transcendantes, si les philosophes à la recherche de combinaisons nouvelles, si les âmes froissées à qui les injustices et les faiblesses du temps présent répugnaient, s'étaient jusqu'alors livrés avec emportement à l'idée et aux promesses d'un nouvel état de choses plus satisfaisant, on était en droit de penser que les imaginations turbulentes, amies de l'action, mème au prix du désastre, que les esprits braves et. passionnés pour les balailles, et, enfin, les ambitieux hardis n'auraient que trop de tendance à se précipiter dans des rangs qui se montraient riches de tant de soldats propres à former d'intrépides phalanges. Mirza Taghy-Khan, maudissant la mollesse avec laquelle son prédécesseur, Hadjy Mirza Aghassy, avait laissé naître et grandir un pareil péril, comprit qu'il ne fallait pas prolonger cette faute et voulut couper le mal dans sa racine. Il se persuada que la source en était le Báb lui-même, premier auteur de toutes les doctrines qui troublaient le pays, et il voulut faire disparaître cette source. Le Bâb, qu'on avait longtemps laissé à Shyraz, à demi caché dans sa maison, mais tout à fait libre d'y agir, et entouré de ses disciples dont le nombre augmentait chaque jour, avait pourtant été arrêté à la suite de l'insurrection du Mazendéràn et on l'avait conduit dans le fort de Tjehrig, situé dans la province caspienne du Ghylán. On l'y gardait, mais sans le resserrer beaucoup. Le premier ministre résolut de s'en prendre à lui de tout ce qui arrivait, bien qu'il n'eùt joué aucun rôle direct dans les insurrections et qu'on n'eut trouvé nulle part le moind re indice qu'il les eût fomentées, dirigées, conseillées ou même approuvées, et d'après le caractère

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personnel d'Àly-Mohammed, ainsi que l'opinion de beaucoup des siens, la réalité de cette abstention absolue n'a rien d'invraisemblable. Cependant, Hadjy Mirza-Taghy résolut de frapper le monstre du bâbysme à la tête, et il se persuada que, ce coup porté, l'instigateur du désordre une fois éloigné de la scène et n'exerçant plus d'action, tout reprendrait son cours naturel. Toutefois, - chose assez remarquable dans un gouvernement asiatique, et surtout chez un homme d'État comme Mirza Taghy-Khan, qui ne regardait pas de très près à une exagération de sévérité, - ce ministre ne s'arrêta pas d'abord à ordonner la mort du novateur. Il pensa que le meilleur moyen de le détruire était de le perdre moralement. Le tirer de sa retraite de Tjehrig, où une auréole de souffrance, de sainteté, de science, déloquence, l'entourait et le faisait briller comme un soleil; le montrer aux populations tel qu'il était, ce qui veut dire, tel qu'il se le figurait, c'était le meilleur moyen de l'empêcher de nuire eu détruisant son prestige. Il se le représentait, en effet, comme un charlatan vulgaire, un rêveur timide qui n'avait pas eu le courage de concevoir, encore moins de diriger les audacieuses entreprises de ses trois apôtres, ou même d'y prendre part. Un homme de cette espèce, amené à Téhéran et jeté en face des plus habiles dialecticiens d l'Islam, ne pourrait que plier honteusement, et son crédit s'évanouirait bien mieux par ce moyen que si, en

supprimant le corps, on laissait encore flotter dans les esprits le fantôme d’une supériorité que la mort aurait rendue irréfutable. On forma donc le projet de le faire arrêter, de le faire venir à Téhéran, et, sur toute la route, de l’exposer en public, enchainé, humilié; de le faire discuter partout avec des moullas, lui imposant silence lorsqu’il deviendrait

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téméraire; en un mot, de lui susciter une série de combats inégaux où il serait nécessairement vaincu, étant d’avance démoralisé par tant de moyens propres à briser son courage. C’était un lion qu’on voulait énerver, tenir à la chaîne et désarmer d’ongles et de dents, puis livret aux chiens pour montrer combien ceux-ci en pouvaient triompher aisément. Une fois vaincu, peu importait ce qu’on se déciderait à en faire.

Ce plan ne manquait pas de portée; mais il se fondait sur des suppositions dont les principales n’étaient rien moins que prouvées. Ce n’était pas assez que d’imaginer le Bâb sans courage et sans fermeté; il fallait qu’il le fût réellement. Or, l’attitude de ce personnage dans le fort de Tjehrig ne le donnait pas à penser. Il priait et travaillait sans cesse. Sa douceur était inaltérable. Ceux qui l’approchaient subissaient malgré eux l’influence séductrice de son visage, de ses manières, de son langage. Les soldats qui le gardaient n’étaient pas tous restés exempts de cette faiblesse. Sa mort lui paraissait prochaine. Il en parlait fréquemment comme d’une idée qui lui était non seulement familière, mais aimable. Si donc, promené ainsi dans toute la Perse, il allait ne pas s’abattre? s’il ne se montrait ni arrogant ni peureux, mais bien au-dessus de sa fortune présente? s’il allait confondre les prodiges de savoir, d’adresse et d’éloquence ameutés contre lui? s’il restait plus que jamais le Bâb pour ses sectateurs anciens et le devenait pour les indifférents ou même pour ses ennemis? C’était beaucoup risquer afin de gagner beaucoup sans doute, mais aussi pour beaucoup perdre, et, tout bien réfléchi, on n’osa pas courir cette chance.

Le premier ministre se rabattit donc á regret à l’idée

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pure et simple d’une condamnation à mort, et ayant mandé Souleyman-Khan, l’Àfshar, il le chargea de porter à Tebriz, au prince Hamzé-Mirza, devenu gouverneur de l’Âzerbeydjan, l’ordre de tirer le Bâb du fort de Tjehrig et de l’amener dans la citadelle de Tebriz, où il apprendrait plus tard ce qu’il aurait à en faire.

Le shahzadèh obéit sans perdre de temps, et le Bàb, bien gardé, surveillé dc près, d’ailleurs enchaîné, entouré d'une forte escorte, fut conduit hors de la forteresse, où il vivait depuis dix-huit mois à peu près, et amené à Tebriz avec deux de ses disciples qui s’étaient enfermés avec lui. L’un était le Seyd Housseïn, de Yezd, et l’autre, Moulla Mohammed-Aly, beau-fils d’Aga-Seyd-Aly Zenvéry. Ce dernier appartenait à une famille de marchands très riche et très considérée à Tebriz, et son frère avait fait et faisait encore sans succès des efforts extraordinaires pour le ramener à l'islamisme et lui persuader d’abandonner son maître.

Aussitôt que Hamzé-Mirza eut déposé les trois hérétiques dans la citadelle, il réunit les moullas, et, obéissant aux instructions expresses du premier ministre, toujours un peu préoccupé de sa première idée, il leur proposa d’avoir avec son principal prisonnier une conférence où ils ne pourraient pas manquer de le couvrir de confusion en mettant à découvert ses erreurs et sa mauvaise foi. Mais les moullas firent observer au prince que le temps de pareilles discussions était passé, que ce qu’il fallait maintenant, c’était dc faire mourir le Báb, et cela dans le plus bref délai possible.

Hamzé-Mirza ne répliqua rien et ordonna, pour le soir mème, la réunion d’un conseil où le Bàb comparaîtrait devant ses juges. L’assemblée se tint à la citadelle. Il y

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avait dans la salle Mirza-Hassan, frère du premier ministre et Vizir-Nizam, ou inspecteur de l’armée régulière; Hadjy Mirza-Aly, fils de Hadj Mirza-Masaoud, l’ancien ministre des affaires étrangères sous Mohammed-Shah; enfin, Souleymau-Khan, l'Àfshar. Les moullas s’étant refusés à entamer aucune discussion religieuse avec le captif, les laïques, plus ardents ou moins prudents, se mirent en leur lieu et place, et lorsque le Bâb eut été amené devant ses juges, Hadjy Mirza-Aly commença à lui poser, du ton le plus véhément, plusieurs questions sur les traditions des Prophètes et des Imams. Le Bàb répondit, et ses sectateurs prétendent qu’il réfuta de fond en comble les raisonnements de son adversaire. Il dut avoir peu de peine à cela, car c’est assurément là un des points les plus vulnérables de la doctrine shyyte. Aux traditions authentiques qu’ils possèdent en commun avec les Sunnites, traditions qui sont aussi rationnellement établies qu’on le peut souhaiter, les Persans en ont ajouté une quantité énorme qui ne reposent absolument sur aucune preuve valable et ne supportent pas la discussion. J’en ai dit quelque chose dans les chapitres précédents. Les bâbys ne sont pas les premiers à en avoir soutenu et montré l’inanité. Il y a longtemps que les Djaférys, comme tout récemment les Sheykhys, ont entrepris avec succès de débarrasser l’orthodoxie nationale de ce fouillis d’allégations souvent ineptes et toujours gratuites. Mais les moullas, qui justifient par ce moyen seul l’existence d’un corps sacerdotal, tout à fait incompatible autrement avec les principes de l’Islam, tiennent ce terrain pour particulièrement sacré; ils le défendent avec acharnement et y exigent le concours de l’autorité politique. Rien de moins étonnant donc que les mandataires de celle-ci

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aient précisément voulu juger et condamner le Báb sur son opposition à ces points essentiels. Mais le débat traînant et Hadjy Mirza-Aly ayant manifestement le dessous, Hamzé-Mirza interrompit brusquement la discussion, et s'adressant au Báb, il lui dit avec hauteur:

«J'ai appris que tu te donnes comme étant d'une nature divine et que tu as osé écrire un Koran impudemment répandu parmi les populations. S'il en est ainsi, tourne-toi vers ce chandelier de cristal et prie pour qu'il te soit révélé un nouveau verset.»

Le Báb, sans s'émouvoir, fit ce que le prince demandait, se tourna vers le flambeau, et, d'une voix calme, prononça quelques versets arabes qui n'étaient point encore dans ses oeuvres et qui ont trait à la nature de la lumière et aux caractères qui marquent la décadence de l'autorité.

Hamzé-Mirza, un peu surpris, ordonna d'écrire ce que le Báb venait de dire, et poursuivant sur le même ton provoquant:

« - Cela vient du ciel? lui dit-il avec mépris.

« - Oui, répondit le Báb.»

Les musulmans ajoutent ici que le prince fit l'observation que ce qui avait une telle origine se gravait sùrement dans la mémoire des prophètes et n'en sortait jamais, ce dont le Bâb tomba d'accord; mais quelques instants après, le prince l'ayant sommé de lui réciter encore les mêmes versets, il ne put le faire sans y introduire des variantes. Les bâbys nient absolument ce dernier détail, et en effet, il est peu croyable. Quand on se refuse à admettre, pour les versets prononcés en cette circonstance, l'origine surnaturelle que le Voyant leur attribuait, ou est amené à supposer qu'ils étaient composés depuis

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quelque temps déjà, et que, par conséquent, le Bâb les récitant de mémoire, n'avait aucune raison de les oublier si vite. Croire, comme le font les musulmans, que ce personnage pouvait de lui-même improviser des versets sacrés en langue arabe, en style allitteré et fleuri, dans la position où il se trouvait, c'est admettre déjà un miracle pour se donner le moyen d'en rejeter un autre. Voilà précisément un spécimen de la critique asiatique.

Bref, dans le récit des musulmans comme dans celui des bâbys, il est certain que les commissaires royaux n'eurent pas le beau rôle. Ils comprirent à la fin que les moullas avaient eu raison de décliner toute confrontation avec le novateur et ils lui annoncèrent qu'il allait mourir.

Je ne dirai pas seulement que, au point de vue européen, toute cette façon de procéder était fort irrégulière; je dirai qu'en tous temps, au point de vue de tous les peuples, elle eût toujours paru telle, et cela depuis qu'il y a sous le soleil des races qui, pour employer ici l'expression d'Hérodote parlant des Scythes, ont connu la justice. Des chefs bâbys avaient troublé l'État, mais le Bàb lui-même ne s'était livré à aucun acte de ce genre et on n'a jamais pu produire de preuves qu'il eût encouragé ses trois disciples dans leur ligne de conduite. Il n'était donc justiciable que de la loi religieuse, et c'est ce que les commissaires qui le jugèrent parurent admettre, puisqu'ils essayèrent, eux laïques, de le ramener à l'Islam et de lui prouver qu'il trompait ou se trompait eu s'en éloignant. Mais si le Koran condamne à mort les musulmans relaps et les hérésiarques, cette doctrine, on peut le dire, n'est pas seulement tombée en désuétude en Perse, elle n'y a jamais été acceptée ni practiquée par les pouvoirs politiques On a vu, dans les derniers siècles comme de nos

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jour, les moullas demander avec insistance son application et ne pas l'obtenir. Les hérésiatques, les hérétiques de toutes les espèces se sont toujours plus ou moins ouvertement affichés et n'ont rien eu à redouter du bras séculier. Le Bâb lui-même avait vu, pendant quatre ans et plus, les fetwas des moudjteheds se briser sans force contre la répugnance du gouvernement: il aurait probablement échappé á l'irritation produite par le soulèvement des Mazendérânys, et il ne fallait rien moins que la redoutable insurrection de Zendjân pour que la raison d'État se tournât contre lui. Ce n'était donc pas plus, au fond, la loi religieuse que la loi commune qui le tuait, c'était la raison d'État.

En effet, en prenant ainsi les choses, il pouvait être considéré comme coupable, et d'autant plus que les Asiatiques ne comprennent pas la raison d'État comme nous. Sur ce point, peut-être, éclate plus encore que dans toutes nos autres conceptions juridiques la haute idée que nous nous faisons du droit et de ses exigences. En définissant ce qui autorise un pouvoir à frapper son adversaire comme coupable, on a été amené, dès l'origine des sociétés modernes, à répudier, pour ainsi dire, cette fameuse raison d'État, puisqu'on a essayé de la déguiser sous toutes sortes de voiles, dont les plus épais et les mieux brodés de raisons n'ont jamais réussi à tromper ni à satisfaire la conscience légale. Des crimes se sont commis contre le droit à toutes les époques de nos histoires et se commettront encore assurément; mais on en a toujours rougi et les condamnateurs ont été condamnés, je ne dis point par la postérité, mais par leurs

contemporains, par leurs partisans, par leurs complices, par eux-mêmes. Nous avions pourtant sous la main une arme bien commode, de fabrique

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orientale, de belle et bonne trempe : c'était la théorie romaine sur le crime de lèse-majesté; par bonheur et grâce à notre sang, s'il s'est trouvé des théoriciens pour proposer cette féroce doctrine, il ne s'est jamais rencontré de tyrannie assez audacieuse ni assez longue pour l'ériger en système suivi et la pratiquer avec confiance. Nous avons été hommes, c'est-à-dire souvent pervers, emportés, méchants, injustes; mais nous ne sommes jamais entrés dans de telles voies que nous nous soyons trouvés à l'aise dans l'iniquitié, et, aux plus horribles périodes de nos annales, l'hypocrisie règne, s'étale, nous dégoûte, mais nous honore. Nous devons même à la noblesse supérieure de notre origine et à la plus grande élévation morale qu'elle nous assure une classe particulière de personnages historiques, d'un caractère bien saillant, bien marqué, dont, au premier abord, nous n'avons pas lieu de tirer vanité, et qui, cependant, par le fait seul qu'ils existent, par la place qu'ils occupent dans l'histoire et la façon inévitable dont ils y sont envisagés, révèlent chez la grande majorité de leurs contemporains, comme dans les générations qui se sont succédé depuis, l'existence éclatante du sentiment qu'ils violent. Je veux parler de ces individualités comme les juges de Conradin, Jeffries, M. de Laubardemont et autres accusateurs et bourreaux publics qui portent tous, dans l'opinion de nos peuples, une note particulière à leur compte, note que rien n'efface ni n'effacera. Enfin, chez nous, la raison d'État, lorsqu'elle est seule à assaillir et à frapper un homme, le fait assurément reculer du terrain où il gêne; mais du même coup, elle le transforme infailliblement en martyr et de ses juges elle fait des monstres, eussent-ils quelquefois rendu service

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En Asie, rien de cela n'existe. A vrai dire, la préoccupation du juste et de l'injuste y est si faible, que l'idée de la raison d'État, qui est déjà elle-même une excuse ou une ombre d'excuse inventée par la conscience en souffrance, n'y existe pas du tout. Là, non plus, pas de traces de ces individualités flétries par le sentiment commun; de ces tribunaux, comme la chambre étoilée ou la chambre ardente ou les commissions militaires, dont ou ne s'entretient chez nous qu'avec réprobation. Il n'y a pas d'hypocrisie non plus, et quand on tue, on ne met pas même en avant un simulacre d'instruction judiciaire : on tue parce qu'on est le plus fort; on n'a pas de raisons à donner de ce qu'on fait, parce qu'on est le pouvoir, et l'opinion publique n'en demande pas et n'en demandera jamais, parce qu'elle pense que le pouvoir est de sa nature une combinaison née pour l'abus et dont l'unique légitimité est le fait d'exister. Chez nous, il n'est pas, dans les plus mauvais jours des pires révolutions, un tribunal installé dans un cabaret, qui ne cherche à imposer à ses victimes même la reconnaissance de son droit à les juger et du principe en vertu duquel il les juge. Si une de celles-ci laisse entendre qu'elle se regarde comme condamnée d'avance et qu'elle considère les formes suivies comme dérisoires, on la rappelle à l'ordre. Mais, en Asie, la naïveté du juge est complète. Hamzé-Mirza et ses assesseurs n'avaient aucunement l'intention de faire illusion au Bâb; ils ne tenaient pas à ce qu'il les crût indécis sur le traitement qu'ils lui réservaient. Il devait être bien convaineu en entrant dans leur assemblée qu'il y allait être outragé, mais nullement jugé dans le sens où nous l'entendons, et ils ne cherchaient pas à le tromper sur ce point. Seulement, ils étaient bien aises de voir s'il faiblirait ou

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donnerait prise sur lui de quelque façon, afin de renforcer d'autant leur cause. En d'autres termes, le pouvoir, en Asie, n'a pas de moralité. C'est un fait. Il vient de Dieu comme toutes choses. C'est un fléau qui a cet avantage de s'atténuer par la perpétuité. L'anarchie n'est un mal plus grand que parce qu'elle présente une fluctuation maladive de forces contendantes, partant irritées, et encore plus dangereuses pour le repos, le bien-étre et les droits de chaque individu. Il résulte de cette manière de sentir que l'autorité se permet tout, qu'on ne s'en étonne pas et que l'on n'est pas plus enclin à noter d'infamie la rupture d'une capitulation, un assassinat, un emprisonnement, une confiscation ou autres conséquences semblables du tempérament qus les Asiatiques regardent comme naturel à ce qui est pouvoir, qu'on n'est disposé à se scandaliser des tremblements de terre. Seulement, tout homme sage, ou même un peu raisonnable, qui a de quoi subsister, se tient éloigné, aussi éloigné que possible des emplois publics et se fait un devoir de détourner son pied de ces chemins dangereux.

Après avoir décidé que l'on ferait mourir le Bâb, on allait passer, sans antre délai ni formalité, à l'exécution de la sentence, et, en Perse, on n'y met pas beaucoup de cérémonie. L'homme est garrotté, couché par terre; le bourreau lui relève le menton et lui coupe la gorge en deux coups, aller et venir, avec un petit conteau d'un sou. Mais, comme on tenait déjà le Bâb par le bras pour procéder de la sorte, quelqu'un fit observer qn'en agissant ainsi en famille, le public, ou du moins une partie du public, ne manquerait pas de croire le Bâb toujours vivant. Alors on aurait, quant au principal résultat, perdu ses peines; car si chacun allait s'imaginer que le Bâb n'était

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pas mort, qu'il était caché quelque part et que bientôt il reparaîtrait pour accomplir ses promesses, on se trouverait n'avoir atteint aucunement le but désiré, et l'agitation, au lieu de cesser, augmenterait. On

résolut donc d’agir de telle sorte que personne ne pût douter que c’était bien le Bâb lui-mèrne qui était prisonnier et que c’était lui qu’on faisait périr. Ensuite, quand on aurait bien convaincu tout le monde qu’il n’y avait pas d’erreur possible sur ce point, l’acte dernier et suprême devait encore s’exécutér de telle façon qu’il pe pût jamais s’élever le moindre doute sur la réalité.

Les choses ainsi convenues, le lendemain, de grand matin, les gens de Hamzé-Mirza ayant ouvert les portes de la prison, en firent sortir le Bâb et ses deux disciples. On s’assura que les fers qu’ils avaient au cou et aux mains étaient solides; on attacha de plus au carcan de chacun d’eux une longue corde dont un ferrash tenait le bout, puis, afin que chacun pût bien les voir et les reconnaître, on les promena ainsi par la ville, dans toutes les rues et dans tous les bazars, en les accablant d’injures et de coups. La foule remplissait les chemins et les gens montaient sur les épaules les uns des autres pour considérer de leur mieux l’homme dont on avait tant parlé. Les bâbys, les demi-bâbys, répandus de tous côtés, tâchaient d’exciter, chez quelques-uns des spectateurs, un peu de commisération ou quelques autres sentiments dont ils auraient profité pour sauver leur maître. Les indifférents, les philosophes. les sheykhys, les soufys se détournaient du cortège avec dégoût et rentraient chez eux, ou, l’attendant au contraire au coin des rues, le contemplaient avec une muette curiosjté et rien davantage. La masse déguenillée, turbulente, impressionnable, criait force grossièretés aux trois

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martyrs; mais elle était toute prête à changer d’avis pour peu qu’une circonstance quelconque vint pousser ses esprits dans un sens différent. Enfin, les musulmans, maîtres de la journée, poursuivaient d’outrages les prisonniers, cherehaient à rompre l’escorte pour les frapper au visage ou sur la tête, et quand on ne les avait pas repoussés à temps ou qu’un tesson lancé par quelque enfant avait atteint le Bâb ou l’un de ses compagnons à la figure, l'escorte et la foule éclataient de rire.

Après les avoir ainsi montrés à toute la ville, on les conduisit chez Hadjy Mirza-Bagher, théologien, où les musulmans assurent que le Bâb, interrogé sur ses doctrines, les renia. Ensuite, le cortège entra dans la maison de Moulla Mohammed-Mamgany, un des membres les plus importants du clergé de Tebriz. Là, disent les ennemis du Bâb, il ne se contenta pas de renier tout ce qu'il avait enseigné, il pleura et demanda grâce; mais le docteur lui répondit ironiquement par cette phrase prononcée en arabe : «Alors, à quelle fin t’étais-tu donc révolté?»

Après avoir quitté le moudjtehed, on traîna encore les victimes, en grand tumulte jusque chez un autre chef du clergé, Aga Seyd-Zenwézy. Là, comme ailleurs, les insultes, les coups, les brutalités éclatèrent avec une violence extrème, et les cris d’une populace de plus en plus furieuse couvraient les paroles qu’on prétendait prononcées par le Bâb. On criait autour de lui : «Il avoue ses crimes!» et on le frappait! - «Il a peur!» et on le souffletait. Les trois rnoudjteheds de la ville ne manquèrent pas, en présente du Bâb, de ratifier, au nom de la loi, la sentence de mort portée contre lui. Cette formalité produisit un grand effet sur la multitude, qui en conclut probablement

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que le novateur était encore plus coupable qu’elle ne l’avait supposé jusque-là.

Au sortir de la maison d’Aga Seyd-Zenwézy, un des deux disciples. Seyd-Housseïn Yezdy, se laissa tomber par terre en pleurant amèrement, demanda pardon et avoua que ses forces étaient à boul. On le remit sur ses pieds et, le secouant, car il était comme un homme ivre et anéanti, ou le mit en face du Bâb et on lui dit que, s’il le maudissait, ses crimes seraient effacés et qu’il lui serait fait grâce. Seyd-Housseïn maudit le Bâb. On lui dit encore que, s'il lui crachait au visage, on le mettrait à l’instant même en liberté. Seyd-Housseïn cracha au visage du Bâb. Alors, on le détacha, on lui ôta ses fers et on l’abandonna. Quand le cortègc se fut éloigné et qu’il n'y eut plus personne dans la rue déserte, Seyd-Housseïn se releva, et sortant de la ville, s’éloigna dans la direction de Téhéran, où nous le retrouverons.

Les bourreaux, encouragés par ce succeès, voulurent éprouver si l’autre disciple, Moulla Mohammed-Aly, ne pourrait pas être amené à quelque conversion semblable. Ils crurent qu’ils avaient prise sur lui par la présence de sa famille à Tebriz et parce qu’il était riche, jeune et habitué à une existence fort douce. On envoya donc chercher et on amena au milieu du bazar la jeune femme du prisonnier et de petits enfants qu’il avait, et on essaya de l'ébranler par leur épouvante, leurs pleurs, leurs supplications; mais il resta froid. On n’en put tirer autre chose, sinon que si l’on voulait se montrer humain envers lui, on le ferait périr avant son maître. Voyant qu’on n’en obtenait rien, et les domestiques du prince, les soldats et les bourreaux étant épuisés de fatigue par la longueur de cette scène, on ramena les martyrs,

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au moment où le soleil allait se coucher, à la citadelle, d’où on les avait tirés; là, on les conduisit sur le rempart, qui est d’une hauteur excessive et formé par un mur perpendiculaire en briques cuites, ouvrage du temps des sultans Seldjoukides. On leur passa sous les aisselles des cordes très fortes et on les descendit à l’extérieur du mur, de façon qu’ils restèrent suspendus à quelques pieds au-dessus du sol. En face, sur une immense place, se pressait la foule, et chacun pouvait voir parfaitement les deux condamnés. Ce jour-là était un lundi, 27 du mois de Shabân.

Alors les officiers du prince firent avancer une compagnie du régiment de Behadéran. Ce corps était composé de chrétiens, et les musulmans prétendirent ensuite qu'il ne s'était porté qu'avec une extrême répugnance au service qu'on lui commandait. Les bâbys, au contraire, assurent qu'on eut recours à des chrétiens parce qu'on se défiait des soldats musulmans.

Cependant, quand les deux condamnés eurent été suspendus à côté l'un de l'autre, on entendit distinctement Moolla Mohammed-Aly qui disait au Bâb: «Mon maître, est-ce que tu n'es pas content de moi?» Dans ce moment la décharge eut lieu. Le disciple fut tué sur le coup, mais le Bâb ne reçut aucune blessure et la corde qui le retenait en l'air fut coupée par une balle. Il tomba sur ses pieds, se releva rapidement et se mit à fuir; puis, tout à coup, apercevant un corps de garde, il s'y précipita.

Si, au lieu de ce mouvement, sans doute irréfléchi, il s'était jeté au milieu de la foule, stupéfaite de ce qu'elle venait de voir et applaudissant au miracle, il n'y a aucun doute, et les musulmans en tombent d'accord, que la population de Tebriz aurait pris immédiatement, et sans

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hésiter, son parti. Pas un soldat, ni chrétien ni musulman n'eût osé faire de nouveau feu sur lui; il y aurait eu révolte, insurrection générale, et dans une cité de l'importance de Tebriz, seconde capitale de l'empire, c'eût été encore bien autre chose que l'affaire de Zendjàn. La dynasti Kadjare y eût probablement succombé. Mais ce fut dans un corps de garde que le Bâb se réfugia, et, pour s'expliquer cetie action, il faut se dire que, torturé comme il l'était depuis le matin et les sens troublés par le seul fait de la douloureuse suspension qu'il venait de subir, il n'a pas trop su ce qu'il faisait et a marché au hasard, eutrainé par une sorte d'instinct machinal à se mettre dans un lieu couvert.

Il y eut un moment d'angoisse terrible chez les chefs militaires et les partisans du prince. D'abord, ils crurent eux-mêmes au miracle comme tous les autres assistants; puis, sans avoir besoin pour cela de miracle, ils comprirent bien vite, à l'espèce de rugissement d'admiration que poussa la foule, quel danger ils couraient. Mais quand le Bâb fut dans ce corps de garde, un capitaine d'infanterie ou sultan, appelé Goutj-Aly, entra après lui et le chargea de coups de sabre. Le Bâb tomba sans prononcer une parole; alors les soldats le voyant noyé dans son sang et par conséquent vulnérable, s'approchèrent et, de quelques coups de fusils tirés à bout portant, l'achevèrent

Le cadavre fut promené ou plutôt traîné pendant plusieurs jours dans les rues de la ville; ensuite, on le jeta hors de l'enceinte des murs et on l'abandonna aus bêtes.

Le chef de la religion nouvelle était mort, et suivant les calculs de Mirza Taghy-Khan, premier ministre, la

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paix la plus profonde ailait se rétablir dans les esprits et ne plus être troublée au moins de ce côté-là. Mais la sagesse politique se trouva cette fois en défant, et au lieu d'éteindre l'incendie on en avait au contraire attisé la violence.

p. 166 [Src: Dawnbreakers]

Following an immemorial custom of the Orient, usage exemplified at the siege of Bethulie as well as at the tomb of our Lord, the sentinel is a soldier who sleeps, to his heart's content, at the post which he is expected to guard.

1868 ROS - Letter (Reverend L. Rosenberg)

Src : The Babi and Baha'i Religions, 1844-1944 (Moojan Momen), p194

Letter from Rev. Rosenberg 1868-08-13 to John Blunt the British Consul in Adrianople.

Having received the word of God [Bible] as the rule of faith and practice, and as test of all other religious books and religions as far back as 25 years, Mirza Hussein Ali Ishan [Baha'u'llah] and Mohammed Ali [the Bab] began to preach in Iran before the Shah of Persia to all the Moslems, and during seven years they bore the 'cross of the gospel' under heavy persecutions till at last Mohammed Ali was apprehended, tied to a tree and 750 soldiers discharged their guns at him; thus he fell a martyr to the truth by the order of the Persian Government.

1869 AHM - Account (Ahmad ibn Abul Hasan Sharif of Shiraz)

Src : JRAS Jun 1927, Khan Bahadur Agha Mirza Muhammad, C.I.E.

Details : This article quotes an 1869 historian/chronicler personally/generally familiar with events.

Debate and Execution

Seeing that a commotion was taking place daily in every quarter and that Government and the army were constantly faced with disturbances, Mirza Taqi Khan decided that the interests of the country required the annihilation of the Bab. He therefore appointed Sulaiman Khan Afshar (for the purpose); who proceeded to Tabriz. The Hishmat-ud-Dawla having summoned the Bab from the fort at Chihriq, desired the 'Ulama to hold a debate with him. The 'Ulama said: 'We have heard about his behaviour and have issued orders that he be put to death. What benefit can be derived from hearing his useless words?' He was accordingly produced before Hamza Mirza. The latter and others who were present conversed with him for a while; and

in the morning they ordered him to be taken round the town in company with one Mulla Muhammad 'Ali Tabrizi, who was [464] one of his most respected and loyal followers. They were also taken to the houses of certain 'Ulama, who issued further decrees for his execution. Both of them were brought to the Square in Tabriz, whither the Bahadur regiment, composed of men who had formerly been Christians, was summoned and ordered to shoot them. Mulla Muhammad 'Ali was riddled with bullets at the first volley, and a shot hit the rope which bound the Bab's hands. The rope snapped, the Bab fell forward and ran away. He was arrested again and shot.

1880 JAD - Tarikh-i-Jadid (Mirza Husayn Hamadani)

Full Text : [http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Tarikh-i-Jadid%20(1880%20History%20of%20the%20Bab)[76].htm](http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Tarikh-i-Jadid%20(1880%20History%20of%20the%20Bab)[76].htm)

Src : The Tarikh-i-Jadid Or New History of Mirza Ali Muhammad the Bab by Husein of Hamadán (Edward Granville Browne), 1893, Translated E.G. Browne, p297

Url : https://archive.org/download/trkhijaddo00husa

Báb from Chihrík to Tabríz, Examination

After His Holiness the Primal Point (the souls of all beside him be his sacrifice!) had arrived at the Castle of Chihrík and dwelt there for some time, Hájí Mírzá Ákásí wrote to His Majesty Násiru'd-Dín Sháh, who was at that time Crown-Prince and Governor of Ázarbaiján, directing him to summon that Sun of the Heaven of Truth to Tabríz, convene an assembly of the clergy there, dispute with him, and determine the validity or falsity of his claim. But <Hájí Mírzá Ákásí's> real object was not to ascertain the truth or sift the matter, [else he would have summoned <the Báb> to Teherán and caused him to be examined in <285> his own presence]. For he was certainly well aware that the clergy would never relinquish their material authority; that their overweening arrogance and clerical pride would never suffer them to acknowledge the truth of the Báb's claim or the reality of his mission; and that it was impossible for them <voluntarily> to abandon their mastery and to adopt an attitude of submission and obedience, more especially since he had heard how most of them regarded <the Báb> as a madman. For some of them declared that his brain was disordered, and that his writings consisted of 'fables of the ancients ' set forth in incoherent words; while others asserted that His Holiness did not really claim to be the Báb, but that Mullá Huseyn of Bushraweyh, a man of unrivalled scholarship and virtue, was the actual claimant, and that all these teachings and writings emanated from him .

So they summoned His Holiness to Tabríz , and convened an assembly <of the clergy>, which was attended by Mullá Muhammad Mámaghání, Hájí Mullá Mahmúd Mullá-báshí, a number of divines of the Sheykhí party, and a few state functionaries. They <further> agreed that, should His Holiness, not being of unsound mind, claim to be the Báb, they would pronounce sentence of death against him. After a while that Full Moon of the Heaven of Saintship <286> entered the assembly with a calm and dignified mien, being freshly come from the bath, perfumed with scent, his hands passed through the sleeves [[of his cloak]] , a staff in his hand, and his tongue engaged in commemorating the Divine Friend. <As he entered> he saluted <those present>, who returned his salutation, but did not indicate a place for him to sit, they themselves having <already> occupied the places of honour. His Holiness remained standing for about a minute, and then silently sat down in the lowest place of the assembly without uttering a word. Then Mullá Muhammad said, "Sir Seyyid, certain writings are in men's hands which are currently attributed to you. We for our part do not believe or credit this. Is it so or not?" This he said anticipating a denial; but His Holiness answered, "Yes, those writings are the words of God emanating from my pen." "We have heard," continued they, "that you claim to be the Báb." "Yes," replied he.

"What," demanded Mullá Muhammad with a scornful smile, "does 'Báb' mean?" "The same," answered His Holiness, "as in the holy saying <of the Prophet>, 'I am the City of Knowledge, and 'Alí is its Gate .'" "On what night," continued the other, "wert thou thus favoured , and who assigned this name to thee?" His Holiness answered, "I am He whose advent ye have been expecting for one thousand two hundred [[and sixty]] years , and whom <287> ye now deny." They said, "We are expecting Him who is to arise of the kindred of Muhammad, to wit, Muhammad ibnu'l-Hasan, whose mother is Narjis Khátún, and who is of the Arabs; thy birthplace is Fárs, thou art of the Persians, and thy father and mother, too, are known ." "By just such nominal considerations was it," he replied, "that all <former> peoples were veiled from knowledge of the prophet of their time; you too are veiled, else I am indeed He." "Whence," asked they, "shall we recognize you?" He answered, "By the evidence of the verses <revealed through me>."

Then said one of those present , "Repeat some verses concerning thy staff." He began to do so, but another interrupted him, saying, "We do not understand the verses." "How then," asked His Holiness, "can you understand the proof of the Kur'án?" "I too," remarked an officer <who was present>, "can reveal verses"; and forthwith he began to repeat a string of incoherent words. In short from the first those who composed the assembly had no other design than to mock and to cavil, wherefore each strove to excel his fellows in displaying in the clearest manner his self-conceit. One asked about the rule in cases of doubt between two and three <prostrations in prayer> ; <288> another called for the conjugation of the verbs kála and dahraja; and, in brief, one and all fell to asking the most senseless and impertinent questions . When His Holiness perceived this, and saw that from the first all were unanimous in adopting a tone of

mocking raillery, he ceased to concern himself about answering any of them, and, with dignified anger, left the assembly.

All discerning and unprejudiced persons will perceive that such behaviour and such style of controversy are not those adopted by earnest enquirers after truth, and that all who seek to determine the truth or falsehood of any question ought wholly to lay aside all prejudices and preconceived notions, and to observe the utmost fairness and courtesy in discussion. Their questions and answers should be entirely free from contentiousness and mockery; for, if so much as a suspicion of fanaticism or prejudice be observable in their actions or words, firstly the question will not be <properly> determined; and secondly they cannot be called true and impartial enquirers, and consequently their conclusions, whether they be in the affirmative or the negative, will not merit the slightest attention or consideration. It is clear, at all events, that those 'enquirers' who composed this honourable assembly, and who pretended to be expecting the advent of the promised Proof, made manifest the utter falsity of their pretensions at the very outset of the discussion. For, if they were really in expectation of this advent, they should have been ever on the watch to see from what region of the world a voice would arise; and when, after one thousand two hundred and sixty years, they heard that one had arisen boldly and unwaveringly proclaiming to all peoples that he was the promised <289> Manifestation, such condition of expectancy demanded that they should gladly and thankfully hasten to meet him, postponing all private affairs, and earnestly hoping that his claim might prove to be true. And, a meeting being secured, they should have carefully observed the rules dictated by courtesy and respect; should, when engaged in discussion, have avoided all contentious disputation; and should have laid aside all selfish interest and foolish prejudices, the better to understand the matter. But these persons acted in a manner exactly contrary to this, their whole behaviour being prompted by self-conceit, based on self-interest, and opposed to equity and fairness. For, on <first> hearing the news of the Manifestation, not only did they display no inclination to enquire into and investigate the matte; but, without search, discussion, or enquiry, they were instrumental in bringing about the captivity and confinement of His Holiness. And when, after a long while , His Majesty the King appointed a council of enquiry and investigation, they decided, even before His Holiness had appeared or spoken, and ere they had apprehended or understood one jot of his words and teachings, that, should he claim to be the Báb, they would pronounce sentence of death against him. This alone so clearly and conclusively demonstrates their malice and self-conceit that there is no need to seek for any external proof. God, whose wisdom is absolute, thus exposed their prejudice before the discussion began, that it might be a warning to all men of discernment, who should thus know that these were not enquirers after truth, but its malicious opponents.... <290>

Báb Bastinadoed

Now since the martyrdom of His Holiness was not predestined or fore-ordained to take place in that year, and God willed not that the sentence of the doctors charged with this inquisition should prove effective, they agreed together to dishonour him by the infliction of stripes. The Crown-Prince's farráshes, however, refused to execute this disgraceful mandate ; wherefore, on the following day, the Sheykhu'l-Islám charged himself with this hateful task, summoned the Báb to his house, and instructed a certain Seyyid to inflict on the soles of his feet [eighteen] blows with a rod [, according to the number of the "Letters of the Living," to explain the subtle mystery of which would here be out of place]. And His Holiness had <previously> foretold to his companions at Chihríḳ how these people, in their exceeding heedlessness and folly, would commit this vile deed, and suffer the punishment merited by their actions; wherefore, about this time, occurred the disgrace of the Sheykhu'l-Islám and the death of Mírzá Ahmad. For when His Holiness was on his way from Chihríḳ, Mírzá Ahmad, by whose house he passed, refused to afford him countenance or protection, fearing to injure his own position; besides which he declined to be present at the conference, and acted in a proud and presumptuous manner.

Báb from Tabríz to Chihríḳ

After this, they again sent His Holiness to Chihríḳ. Soon afterwards, His Majesty Muhammad Sháh passed <291> away to the mansions of Paradise[7]; and the late Hájí Mírzá Ákásí [[fell into disgrace, was reduced to beggary, and finally]] took refuge in Sháh 'Abdu'l-'Azím[8] [[, where he had to listen to the taunts and gibes of friend and foe and the recriminations of man and woman, thus obtaining the recompense of his actions]]. But when His Majesty Násiru'd-Dín Sháh had ascended the throne, <Mírzá Takí Khán> the Amír-i-Kabír, notwithstanding that he had witnessed the disgrace, abasement, and humiliation of Hájí Mírzá Ákásí, failed to apprehend the true cause and reason thereof and fell upon the Bábís in like manner, till he too fell. Neither did the True Avenger long delay His vengeance. <Ere a great while had elapsed, the Amír> reaped the fruits of what he had sown, and received the recompense of his actions; for never will good fall to the lot of the evil-doer, nor will he who sows barley gather wheat. He desired [according to his vain thought and fancy] to quench God's light; but God made manifest His light and proclaimed His Manifestation, while he was numbered amongst the losers.

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[7] "Went to hell" is Hájí Mírzá Jání's expression. He adds that, shortly before Muhammad Sháh's death, Prince Mahdí-Kulí Mírzá dreamt that he saw the Báb shoot the King in full audience.

[8] The celebrated shrine and city of refuge situated about a league and a half to the south of Teherán.

Condemnation of the Báb Encouraged

[[To be brief, when the reduction of Zanján had been effected[9] after the custom of these Musulmáns, by false oaths sworn on the Kur'án (as had been done in Mázandarán and Níríz also) <Mírzá Takí Khán> the Amír-i-Kabír, exasperated at the loss of so many distinguished officers and such vast numbers of soldiers, one day <292> addressed His Majesty the King as follows:- "Although, agreeably to the tradition 'The just to God, and the unjust to me,' it appears an unseemly and unblessed, if not an unlawful, act to kill this Seyyid (so conspicuous for his singular sobriety, holiness, godliness of character, patience, dignity, leaning, and meekness) who advances this claim, even though all the clergy were unanimous in pronouncing sentence of death against him, yet what can I do? For it is as clear to Your Majesty as it is to myself that the cause of these insurrections, disorders, and bloody wars in Zanján, Mázandarán, Níríz, and other places is this sect, and that all of them are actuated in what they do by their unbounded devotion to this Seyyid, who advances so high a claim, and in whom such strange powers and faculties are witnessed. So long as he is alive, even though he be a prisoner, his followers and admirers, whether of the clergy or the laity, will never rest, but will continually rear up the standards of insurrection; and I fear that this may gradually culminate in a general revolution and the overthrow of the present dynasty. Wherefore, if you desire the tranquillity of your realms and the security of the State, there is nothing for it but that you should give me your consent and permission to strike at the root of the evil. You saw with what trouble to ourselves, what loss to the state, the country, and the people, and what sacrifice of officers and men, we succeeded at Zanján in subduing a handful of peasants and artisans led by one of the clergy who had believed in the claim advanced by this person."[10]

His Majesty the King, being accustomed to confide all affairs of state and all measures designed to secure the honour of the Crown and the tranquillity and order of the <293> realm to the absolute discretion of the minister, in whose soundness of judgement, sagacity, wisdom, and loyalty he had implicit confidence, necessarily heard these representations in silence, acquiesced in the Amír's views, and gave him full authority to act in this matter in whatever way might seem to him best.]][11]

From Chihrík to Tabríz

So <Mírzá Takí Khán> despatched a special messenger from the capital, and, according to one account, wrote to Prince Hamzé Mírzá instructing him to summon the Báb from Chihrík to Tabríz, and [[, after making plain his heresy to the people,]] to put him to death [[by warrant of the clergy]]. So they brought that promised Proof to Tabríz.

Assessment by Prince

[[According to the account of a certain man of position and probity who was the confidential attendant of Prince Hamzé Mírzá (which account he had from the Prince's own mouth, and which is further corroborated by the narrative of an honoured initiate[12] who was in the Prince's service at Tabríz and was actually present at the examination, and into whose hands the Prince entrusted the blessed writings and autograph letters of His Holiness, which writings I, the reviser of this history, Nabíl, a native of 'Álín[13], have <294> seen in his possession), what took place was as follows. "When the Báb was come to Tabríz, one night, to satisfy our curiosity as to his character and demeanour, we assembled in a room well-lighted with lamps, and summoned him to attend. On his entry, I observed towards him so much respect as to advance some distance down the room to meet him, although the messenger from Teherán had brought him thither in disrespectful fashion, to wit without turban or coat, and clad only in his under-coat[14]. I seated him on the dais, which was the place of honour, opposite to myself; while his amanuensis Áká Seyyid Huseyn, who was suffered to remain in attendance on him as his single confidential friend, sat between us. I then demanded of him, 'Sir, what doings are these which you have brought about in the world, causing all this trouble and the shedding of the blood of God's servants?' 'What,' said he, 'have I done, save that I am wrongfully a prisoner and in bonds? I am not responsible for the deeds of others: "no bearer shall bear the burden of another[15]."' Then I said, 'Very well; but what do you teach and what do you intend? After all, these people claim connection with you, and it is for love of you that they have adopted this attitude.' He replied, 'I have done nothing and said nothing save that I have declared, as I do still declare, that I am that

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[9] This is an evident anachronism, for the Báb was put to death during the progress of the Zanján siege. Cf. p. 156 supra.

[10] It need hardly be said that no trace of this extremely improbable speech occurs in Hájí Mírzá Jání.

[11] This passage, entirely omitted in L., I have somewhat abbreviated.

[12] In the original, ###, which expression, as I have little doubt, signifies that the narrator in question was a Bábí.

[13] As Nabíl is a fictitious substitute for Muhammad (with which its numerical value, according to the abjad notation, is identical), so 'Álín may very probably be a fictitious substitute for the name of some town or village numerically equivalent to it. The celebrated Nabíl (cf. p. 131 supra) was of Zarind (=261), but this does not give the same numerical value as 'Álín (=161). The words of the text are:- ###. [DM: Nabíl is Nabíl-i-Akbar of Qá'in.]

[14] In the original, arkhálik, a garment shaped like the kabá (coat) and worn beneath it. Cf. n. 2 on p. 201 supra, and p. 299 infra.

[15] Kur'án, xvii, 16, &c.

promised deliverer for whom ye have waited one thousand two hundred and sixty years, to wit the Ká'im.' 'Very good, Sir,' answered I, 'but your bare assertion is not sufficient: by what proof, warrant, or sign can you make good this claim?' 'By the same proof and sign,' replied he, 'to which the Prophet of God appealed, namely my verses and <295> writings, which are in the hands of all.' 'Good;' said I, 'repeat and make known to me some of those verses.' As, however, I was inwardly somewhat apprehensive that he might repeat verses appropriate to the topics under discussion which he had previously composed and committed to memory, and that so the matter might remain doubtful, I added a request that he would repeat verses bearing reference to the lamps and illumination of the room. He was silent for a while; then, assuming an attitude at once dignified and respectful, he pronounced the 'Bismi'lláh,' opened the Súra, and, in a sweet and melodious voice, began to recite, and continued without pause or hesitation for about an hour, when he ceased. Now I had previously instructed my secretary who was present to provide himself with blank paper, and rapidly to take down in writing all that he said. Of this task the secretary acquitted himself precisely as I had desired. <I took from him the paper, and saw that written thereon> were verses in the style of the Chapter of Light[16] containing allusions to light, lamps, sconces, globes, lanterns, and crystal, and embodying the views which he held concerning the Unity of God, saintship, and the 'Manifestation' <set forth> in such wise that astonishment overcame me and I could find no ground for objection. But again I doubted, and another test occurred to me. I said to him, 'I desire you to repeat again what you have just now recited.' Again he was silent for a while; then, pronouncing the <initiatory> 'Bismi'lláh,' he proceeded with the repetition of the verses. Once more I made a sign to the secretary to take down in writing what was uttered, until the Báb again paused and was silent. Then I asked for this copy, and, on comparing it with the first, perceived that the latter verses were not identical <296> with the earlier ones... I said, 'Sir, I asked you to repeat what you recited before, and this is not identical with that, but differs from it.' He <only> replied, 'Thus was it revealed[17].'

"Now since this plan and idea of mine had miscarried, I <once more> began to doubt; so, not being clear as to how I ought to act, I said to the Báb, 'Go now to your lodging, and rest.' Thereupon he got up, and again I accompanied him as far as the door of the room.

Examination by the Three Clergy

"Next morning I said to the delegate <sent from Teherán>, 'I will in no wise meddle further in this affair; it is for you to decide; act as you think best, and in accordance with the instructions which you have received, and apply to the clergy in this matter.' So the delegate, with a great thong and crowd of people, dragged the Báb, with every circumstance of indignity, to the houses of two or three well-known members of the clergy. These reviled him; but to all who questioned him he declared, without any attempt at denial, that he was the Ká'im. At length Mullá Muhammad Mámaghání, one of the Sheykhí party, and sundry others, assembled together in the porch of a house belonging to one of their number, questioned him fiercely and insultingly, and, when he had answered them, explicitly condemned him to death."]][18] <297>

Tabríz Prison - His Last Few Days

So they imprisoned him who was athirst for the draught of martyrdom[19] for three days, along with Áká Seyyid Huseyn <of Yezd>, the amanuensis, and Áká Seyyid Hasan, which twain were brothers, wont to pass their time for the most part in the Báb's presence.

Bab Writes to Clergy and Anis (Prior to Prison)

Now before this event the Báb had, to complete the proof, sent to the clergy of Tabríz, by means of Áká Seyyid Ahmad of Tabríz (known as "the Scribe"[20]), Mírzá Muhammad 'Alí of Tabríz, and two other persons, sundry epistles containing exhortations, admonitions, and declarations of his truth. When these epistles were presented, one of the clergy had wished to express his contempt and scorn for the blessed writing. These forerunners of the field of courage advanced the foot of fortitude to prevent this, and, their dispute ending in strife, were incarcerated in the prison of His Highness Prince Hamzé Mírzá. There, as is currently reported, two of them would seem to have been poisoned, though according to another account the Prince released them without the cognizance of the clergy. But Mírzá Muhammad 'Alí remained in the prison till such time as His Supreme Holiness was brought thither, and there enjoyed the honour of meeting him.

Prison - Night Before

On the night before the day whereon was consummated the martyrdom of that Gem of created essences, He said to His companions, "Tomorrow they will slay me shamefully [and with boundless indignity]. Let

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[16] Súra-i-Núr, the twenty-fourth chapter of the Kur'án.

[17] Subh-i-Ezel admitted that the verses were given differently on the second recital; "for," said he, "they flowed forth ever fresh, like the water from a fountain from which the same jet cannot issue twice."

[18] The whole of this narrative, which appears to have been added to the original text by its reviser Nabíl, is lacking in L. I am not sure whether the last three sentences really form part of Prince Hamzé Mírzá's account of this transaction, but have thought it best on the whole to include them in the inverted commas.

[19] i.e. the Báb. This passage will be found translated at pp. 319-321 of vol. ii of my Traveller's Narrative.

[20] In the footnote on p. 320 of my Traveller's Narrative I have suggested that this title of 'the scribe' is here wrongly applied to Áká Seyyid Ahmad of Tabríz, whom the author may have confounded with Mullá 'Abdu'l-Karím of Kazvín, known amongst the Bábís as "Mírzá Ahmad-i-Kátib". Hájí Mírzá Jání, however, agrees with the Táríkh-i-Jadíd, for he speaks of ###.

one of you now arise and kill me, that I may not have to endure this ignominy and shame from <my> enemies; for it is [far] pleasanter to me to die by the hands of friends than of foes." His companions, with expressions of grief and sorrow, sought to excuse themselves, with the exception of Mirza Muhammad 'Ali, who at once made as though he would obey the command. His comrades, however, anxiously seized his hand, crying, "Such rash presumption ill accords with an attitude of devoted service!" "This act of mine," replied he, "is not prompted by presumption, but by unstinted obedience, and desire to fulfil <my Master's> behest.

['If the grace of the Beloved dooms his lovers
To hell, I were a craven if my eyes
Should so much as turn towards the stream of Kawthar,
Or the gardens and delights of Paradise.]

After giving effect to the command of His Holiness, I will assuredly pour forth my life also at his feet." [21]His Holiness [22]smiled <approvingly>, and, applauding his faithful devotion and sincere belief, said, "Tomorrow, when you are questioned, repudiate <me> and renounce <my doctrines>, for thus is the command of God now laid upon you, especially on Aka Seyyid Huseyn, in whose keeping are the gems of wisdom, which he must convey to God's people, and to such as seek after the way of true guidance." The <Bab's> companions agreed <to this>, with the exception of Mirza Muhammad 'Ali, who fell at the feet of His Holiness and began to entreat and implore, thus praying with utmost self-abasement:- "Debar not this thy faithful servant from the blessing of thy presence, and graciously accord permission to me, who am but an insignificant mote or a handful of dust, to lay down my life <along with thee>." So earnestly did he urge his entreaties that His Holiness, though <at first> he strove to dissuade him, at length graciously acceded <to his request>.

Day - Sentence

Now when a little while had elapsed after the rising of the sun, they brought them, without cloak or coat, and clad only in their under-coats and night-caps, to the Government House, where they were sentenced to be shot. Aka Seyyid Huseyn the amanuensis, and his brother Aka Seyyid Hasan, recanted, as they had been bidden to do, and were set at liberty; and Aka Seyyid Huseyn bestowed the gems of wisdom treasured in his bosom upon such as sought for and were worthy of them, and, agreeably to his instructions, communicated certain secrets of the faith to those for whom they were intended. He <subsequently> attained to the rank of martyrdom in the Catastrophe of Teheran.

To Square; Suspension

But since Mirza Muhammad 'Ali, athirst for the draught of martyrdom, declared <his faith> in the most explicit manner, they dragged him along with that <Central> Point of the Universal Circle to the barracks situated by the citadel[23], and, opposite to the cells on one side of the barrack, suspended <him> from <one of> the stone gutters erected under the eaves of the cells.

Anis Induced

Though his relations and friends cried, "Our son is gone mad; his confession is but the outcome of his distemper and the raving of lunacy, and it is unlawful to inflict on him the death-penalty," he continued to exclaim, "I am in my right mind, [nay, rather I am a lover who has soared above reason], perfect in service and sacrifice." The bystanders bade him not to compass his own destruction, but to [repent and] recant, that he might escape, and not suffer this ignominious death; but he only answered, "To repent and recant is for you, liars and hypocrites in faith and doctrine that ye are, not for me, who attest my sincerity by courting death, and am enamoured of self-sacrifice and martyrdom in the service of the Beloved.

['I still adore him, be he harsh or kind;
Unequal moods an equal welcome find.
I cry, yet fear lest he may heed my cry,
And, pitying, abate his cruelty.'"[24]

Now he had a sweet young child; and they, hoping to work upon his parental love, brought tho boy to him, that <perhaps at the sight of him,> he might renounce his faith. <But> he <only> said,

"'Begone, and bait your snares for other quarry;
The 'Anka's[25] nest is hard to reach and high.'"][26]

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[21] [How the disciples, especially Aka Seyyid Huseyn and Aka Seyyid Hasan were bidden to deny their faith]

[22] [after <witnessing> this action of Mirza Muhammad 'Ali]

[23] I visited the citadel (arg) of Tabriz on November 4th, 1887. It is of great height, and formerly criminals condemned to death used sometimes to be thrown from the summit into the moat below. The building appears to have been originally a mosque, and the spacious mihrab is still visible in the wall facing the barrack-square. On the left of one entering this square is the staircase which leads to the summit of the citadel, while on the right are the barracks and store-rooms (anbar), which were probably originally designed for a college.

[24] Three more lines are omitted.

Volley 1 - Disciple Martyred

So they shot him in the presence of his master, and laid his faithful and upright form in the dust, while his pure and victorious spirit, freed from the prison of earth and the cage of the body, soared to the branches of the 'Lote-tree beyond which there is no passing', and there rested with the Beloved. *[Thus did he attain to peace after travail, and enjoy the fruits of his heroism.

Letter of Anis (Introduction)

*[Says the reviser ":-Proof of the devotion and steadfastness of this noble man (upon whom be the splendour of God[27] and His approbation) is afforded by a letter in his own blessed writing which was in the possession of his brother Mulla 'Abdu'llah, who still lives in Tabriz. This letter he wrote from the prison three days or two days before his martyrdom in reply to his brother, who had written to him counselling him to turn aside from his devotion and thraldom; and therein he makes his apology. And since the martyr was the younger <of the two brethren>, therefore he adopts a respectful tone in his letter. The text of this letter of reply is as follows:-[28]

Letter of Anis

"He is the Compassionate.

[O my Kibla[29]!

[Thanks be to God, I have no fault to find with my circumstances, and 'to every travail rest succeeds.' As to what you wrote, that this matter hath no end, what matter, then, hath an end? We, at least, have no discontent therein; being, indeed, unable sufficiently to express our gratitude for this blessing. At most we can but be slain for God's sake, and O, what happiness were this! The Lord's will must be accomplished on[30] His servants, neither can prudence avert predestined fate. What God wills <comes to pass>: there is no strength save in God.

["O my Kibla! The end of <the life of> the world is death: 'every soul shall taste of death.'[31] If the, appointed destiny which the Lord (mighty and glorious is He) hath decreed should overtake me, then God is the guardian of my family, and thou art. my trustee; act in such wise as accords with God's good pleasure. Forgive any failure in the respect or duty owed to an elder brother of which I may have been guilty, seek pardon for me from all those of my household, and commend me to God. God is my portion, and how good is He as a guardian!"

[If anyone will rightly consider the contents and purport of this letter, he will not fail to appreciate the nobility of the writer's character, and the true sublimity of his devotion.]

Volley 2 - Disappearance

Now after this, when they had suspended His Holiness <in like manner>, the Shakaki regiment received orders to fire, and discharged their pieces in a single volley. But of all the shots fired <none took effect, save> two bullets <which respectively> struck the two ropes by which His Holiness was suspended on either side, and severed them. The Bab fell to the ground [and took refuge in the <adjacent> room[32]]. As soon as the smoke and dust of the powder had somewhat cleared, the spectators <looked for, but> did not find, that Jesus of the age on the cross.

[Suspension of the Blessed Appearance[33].]

<Thereat> a great clainour brake forth amongst them. Some said, "He has disappeared!" Others, "He has gone up to heaven!" Search being made, they <presently> perceived him in the cell [writing this verse on the wall with a fragment of charcoal:-

"I bid thee not be moth or salamander,

But, an thou 'rt bent on burning, be a man!"]

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[25] A mythical bird similar to the phoenix.

[26] C imits this touching incident, which, however, is mentioned by Gobineau (p. 269), though not by Haji Mirza Jani.

[27] Was and is the common form of benediction amongst the Babis for absent or deceased believers.

[28] Text and translation of the letter in JRAS 1889 (p936 and 992 respecively).

[29] Often used to address elder relatives.

[30] "on" - Dawnbreakers note quotes "through"

[31] Qu'ran 3:182, 21:36, 29:57

[32] The barracks in the citadel at Tabriz, like all similar buildings in Persia, consist of a series of rooms or cells (hujra), exactly like those in a caravansaray, opening by a single door on to the platform (saka) which fronts the building. From the description of the execution here given, it appears that the Bib and his companion were suspended by double ropes (attached, probably, to either arm) from the parapet or rain-gutter running along the face of the building over these doors. When, therefore, the Bab was thus unexpectedly released by the breaking of the ropes, he would naturally fall on the stone platform on which the cells open, and a few steps at most would enable him to reach one of them.

[33] The Báb

Such, however, was their heedless presumption and folly that they did not so much as perceive [that no sign or marvel could be imagined transcending this][34] that of all those bullets not one should touch the [blessed] body of His Holiness, but that they should <instead> strike those slender cords. [35][God was pleased <thus> to manifest His] sovereign power to those foolish men. [For if His will and purpose ordain not martyrdom and affliction for His saints and for such as manifest His Spirit, to prove the hard-heartedness, sinfulness, obduracy, and rebelliousness of the wicked, or the patience and meekness, of just and saintly men, and their resignation to whatsoever the Pen of Destiny may award; if <in short> the purpose of mankind accord and agree not with <God's> sovereign will and supreme pleasure, though][36] all the inhabitants of earth should set themselves to contend and oppose, their carefully-planned shots and well-aimed darts will every one fall wide <of the mark>. [For it is evident that those who fired the first volley at the Blessed Figure <of the Bab> purposed naught else than to effect his martyrdom, but that time he did not endorse their purpose, and did not, as on the second occasion, will what they willed. <This he did> for the shewing forth of his power, the accomplishing of his will, the perfecting of his grace, and the fulfilling of his proof, to confirm his servants and to corroborate the truth of His word- 'But ye shall not will, unless God willeth,' and His word-' Thou willest, and I will; but there shall not come to pass save that which I will.' But on the second occasion, when all these results were accomplished, in accordance with <the verse> ' We will cause him to obtain that to which he is inclined,'[37] <Divine> Grace constrained him to endorse and give effect to the choice of <those who were in truth> his servants. The Will of God accepted what they willed and do will, and that happened which happened. But men, in their exceeding folly and blind heedlessness, did not then apprehend this point, and][38] were not warned, and did not recognize <the truth on seeing> that a bullet struck and severed that slender rope, <nor marvel> how it could be, and what might be the reason, that, notwithstanding its proximity to all those bullets, that Blessed Figure was not struck by one.

Volley 3 - Execution

So, notwithstanding this <miraculous escape>, they again suspended His Holiness, and gave orders to fire another volley. The Musulman soldiers, however, made their excuses and refused. Thereupon a Christian regiment was ordered to fire the volley, and <with this order> they were obliged to comply. According to the account written by the late Haji Mirza Jani, on this second occasion also no hurt accrued to the Blessed Figure of His Holiness[39]; but at the third volley three bullets *[struck]*[40] Him, and that holy spirit, escaping from its gentle frame, [ascended to the Supreme Horizon.][41]

Dating

[This event took place on Thursday the 27th of the month of Sha'ban, in the year one thousand two hundred and sixty-six of the hijra[42], being the seventh year of the "Manifestation,"; and thus did these <pretended Musulmans> seek to cleanse and purify themselves for entering upon the blessed month of Ramazan, and to secure the acceptance of their daily fastings and devotions and their nightly services by the murder of an heir of the Prophet, the darling of our Lady of Grace[43]! Cursed be that people which slew the son of their Prophet's daughter in his <own special> month, and their promised and expected deliverer in his time, after they had long awaited him; and which made this deed a preparation for prayer

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[34] *[what was the reason and wherefore it was]*

[35] [His Holiness, by this display of might and control, desired to manifest his]

[36] [<as though to say,> "If we submit and consent not, nor acquiesce in the Divine ruling, yo can of your own will effect naught;" for though]

[37] Qu'ran 4:115

[38] [Even so twelve thousand arrows were fired simultaneously at <Imam Huseyn> the Chief of Martyrs, of which not <even > one touched his blessed form, because on that occasion he was pleased to exert his <supernatural> power. But when he resigned himself <to the divinely-appointed fate>, Harmala took aim, at his forehead, and his shot missed not its mark; and this thing was a proof of < Imam Huseyn's >-perfect service < to God >, not of his powerlessness <to save himself>. But those men, by reason of their exceeding folly, did not at that time recognize so signal a manifestation of power just as in this time also they]

* Harmala b. el-Kahin. In none of the histories or Shi'ite martyrologies which I have consulted do I find this man credited with a direct share in the death of Huseyn. He it was, however, who shot Huseyn's little nephew 'Abdu'llah b. el-Hasan (Tabarl, series ii, vol. i, p. 387, 11. 8-9), also called 'Ali Asghar, the circumstances of whose death are detailed in the Rawzatu's-Shuhada, and in Ockley's History of the Saracens, vol. ii, p. 175. Haji Mirzà Jani makes a more correct allusion to the incident in a different connection.

[39] The Haji Mirza Jani account available says the second volley proved fatal.

[40] [were permitted to strike]

[41] [ascended to the zenith of the Realms of Holiness, and to the station of 'two bow-shots or less'] [Qu'ran 53:9]

[42] July 8th 1850

[43] Seyyid-i-Batul, Fatima; Al-Batul is used by Catholics for the Virgin Mary.

for the month of God, and a means of approach and access <to God>! May their predecessors curse them even as they curse their predecessors[44]!]

O wonderful! The Kings of Europe in general, and [as runs in my rnind] those of England in particular, <have this custom, that> when the worst imaginable crime has been proved against and brought home to a criminal in the most conclusive and indubitable manner, and when, in accordance with the laws of justice, he is ordered to 'be hanged, if the bolt[45] fail to do its work in the first instance, they not only pardon the convict, but entreat him respectfully, saying, "Since God spared him and was not willing that he should be slain, how should we kill him?" And supposing that the bullet should strike the rope wherewith he is bound and sever it, and he should fall <to the ground>, if he has suffered any hurt by his fall, they will at once procure a doctor, and set about the alleviation of it. And, even though he be not hurt, still they will [then and there] summon a medical man <specially appointed> on the part of the State, who will administer to him a cordial, so that, should he have been afraid, no harm may come to him from excessive terror. Such are the generosity, wisdom, and justice of those who, in the opinion of the doctors of Islam, are infidels; while as for the justice of these devout and religious Musulmans, it is so self-evident as to need no comment.

['What need of explanation for a thing already plain?']

Haji Suleyman Khan - Letter from Báb / Volleys / Bodies

[Haji Mirza Jani writes:- "Haji Suleyman Khan, concerning whom somewhat has <already> been said, related <to me as follows>:- 'Six months before this culminating catastrophe took place, His Supreme Holiness (the souls of all beside him be his sacrifice!) graciously favoured me with a letter. On opening the letter, I saw inside it an envelope sealed and fastened down. In the letter he had written, "Thou art not permitted to open the enclosed writing until such time as some sorrow and affliction, than which thou canst conceive none more grievous, shall befall thee. At that time open the writing, and act in accordance with what is therein contained." Being so strongly enjoined not to open this document, I did not venture to do so, but kept it till the time when His Holiness made His second journey from Chihirik to Tabriz. On his arrival I enjoyed the honour of waiting upon him. No sooner had I entered his presence than he said, "Do thou go at once to thy house and there remain; thou art not permitted to come forth from thence, nor to hold intercourse with any one. Come not to me either; and whatsoever thou may'st hear of hurts and injuries inflicted upon me, thou art not permitted to utter a word, much less to attempt a rescue." Thus peremptorily did he send me to my house, where, agreeably to his orders, I remained, and whence I came not forth; though I continued in a circumspect manner to acquaint myself with His condition. At length one day I was told that that very day they would make His Holiness a target for their cruel bullets. In extremity of anguish I paced up and down my house, sometimes ascending to the roof and straining my eyes in all directions, till suddenly I heard the report of a volley of many muskets. This was repeated three times. Then I knew that they had done that which they ought not to have done, and I was overcome with a grief and sorrow so great that none could possibly be conceived as surpassing it. At that moment the contents of that blessed Epistle passed through my mind, and I said to myself, "No grief can be greater than this, and no affliction more grievous." I withdrew to a private chamber and opened the sealed letter, wherein I read as follows:- "Six months from the time of writing this, on such-and-such a day, I shall suffer martyrdom in Tabriz along with one named Mirza Muhammad 'Ali. Be it incumbent on thee <to observe an attitude of> patience and self-restraint, neither must thou contend with anyone. Two nights after my martyrdom thou must go, and, by some means or other, buy my body and the body of Mirza Muhammad 'Ali from the sentinels for four hundred tumans, and keep them in thine house for six months. Afterwards lay Aka Muhammad 'Ali with his face upon my face, place <the two bodies> in a strong chest, and send it with a letter to Jenab-i-Beha[46] (great is His majesty!). There is nothing else for thee to do. The clothes which I wore are thine." When I looked at the date, I saw that it was exactly six months past that very day, just as He had written.'"]

Body

To be brief, two nights later, when they cast the most sacred body [of His Holiness] and that of Mirza Muhammad 'Ali into the moat, and set three sentries over them, Haji Suleymin Khan[47] and three others, having provided themselves with arms, came to the sentries and said, "We will ungrudgingly give you any sum of money you ask, if you will not oppose our carrying away these bodies; but if you <attempt to> hinder us, we will kill you." The sentinels, fearing for their lives, and greedy for gain, consented, and <as the price of their complaisance> received a large sum of money. [But, as would appear, they obtained another dead body, and cast it down in the same place, so that others might not perceive <what they had done>.]

So Haji Suleyman Khan bore those holy bodies to his house, shrouded them in white silk, placed them in a chest, and, after a while, transported them to Teheran, where they remained in trust till such time as instructions for their interment in a particular spot were issued by the Source of the Will of <God's>

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[44] For the martyrdom of Husayn.

[45] Lit. "if the shot fired at him misses".

[46] This inferior title accords well with its authenticity

[47] [concerning whom somewhat has <already> been said]

Eternal Beauty, [the Supreme Manifestation in this last cycle, that Most Glorious Appearance described in the language of the First Point in the books and epistles as "He whom God shall Manifest."] [Several persons charged with the transfer and burial <of the bodies>, on proceeding <to the place where they lay>, saw that absolutely no change had taken place in them, but that they were <still> perfectly sweet and fresh, as though they had fallen asleep. One or two <of those entrusted with their removal> were so overcome with fear and astonishment <at this sight> that for some time they suffered from an acute fever. But, notwithstanding this, the malignants, <blinded> by their excessive prejudice, proclaimed that the Bab's holy body had been cast out into the moat and devoured by the wild beasts.][48]

1882 BLU - The Future of Islam (Wilfrid Blunt)

Src : The Future of Islam by Wilfrid Scawen Blunt, p37

Url : https://archive.org/download/futureofislam00blunuoft

It will be readily understood that, with such an organization and with such tendencies to deductive reasoning, a wide basis is given for divergence of opinion among the Shiites, and that while the more highly educated of their mollahs occasionally preach absolute pantheism, others consult the grosser inclinations of the vulgar, and indulge their hearers with the most extravagant tales of miracle and superstition. These are a constant source of mockery to the Sunites. Among the more respectable Shiite beliefs, however, there seems to be a general conviction in Persia that a reform of Islam is at hand, and that a new leader may be expected at any moment and from any quarter, so that enthusiasts are constantly found simulating the gifts of inspiration and affecting a divine mission. The history of the Babites, so well described by M. de Gobineau in his Religions of Asia, is a case in point, and similar occurrences are by no means rare in Persia.

I met at Jeddah a highly educated Persian gentleman, who informed me that he had himself been witness when a boy to a religious prodigy, notorious, if I remember rightly, at Tabriz. On that occasion, one of these prophets being condemned to death by the supreme government, was bound to a cross with two of his companions, and after remaining suspended thus for several hours, was fired at by the royal troops. It then happened that, while the companions were dispatched at the first volley, the prophet himself remained unhurt, and, incredible to relate, the cords which bound him were cut by the bullets, and he fell to the ground on his feet.

18?? BAH - Tablet (Bahá'u'lláh)

Src : Baha'u'llah, from a Tablet revealed in Arabic in honor of "Ghasem", in Noghteh Ulla by M.A.Faydi (Fayzi), pp.348, 349, translated Research Department.

We call to mind at this juncture Muhammad-'Alí, whose flesh was mingled with that of his Master, his blood with His blood, his body with His body, and his bones with those of his Lord, the Exalted, the Bountiful. My Supreme Pen testifieth that he attained what no one had attained before him, and there befell him that which no ear had heard. Upon him be My Glory, and the glory of My Kingdom and My Realm on high, and the splendour of the dwellers of the city of justice and equity. Blessed art thou, O Muhammad, in that thou hast drunk from the wine of utterance proffered by thy Lord, the All-Merciful. Thus hath the Sun of divine proofs shed its light from the horizon of the blessings of Thy God, the Lord of all mankind.

1886 TRN - Traveller's Narrative (Anonymous)

Full Text : Ocean, or http://reference.bahai.org/en/t/ab/TN/tn-2.html

Src : A traveller's narrative written to illustrate the episode of the Báb, 1891 (trans. E G Browne)

Url [English] : https://archive.org/download/cu31924092304512

Url [Orig] : https://archive.org/download/cu31924092304504

Note : Although the Author is anonymous, much of the material was provided by 'Abdu'l-Bahá.

Decision to Execute the Bab

During the course of the events which took place at Zanjan the Prime Minister devised a final and trenchant remedy. Without the royal command, without consulting with the ministers of the subject-protecting court, he, acting with arbitrary disposition, fixed determination, and entirely on his own authority, issued commands to put the Bab to death. This befell in brief as follows.

The governor of Adhirbayjan, Prince Hamzih Mirza, was unwilling that the execution of this sentence should be at his hands, and said to the brother of the Amir, Mirza Hasan Khan, "This is a vile business and an easy one; anyone is capable and competent. I had imagined that His Excellency the Regent would commission me to make war on the Afghans or Uzbegs or appoint me to attack and invade the territory of Russia or Turkey." So Mirza Hasan Khan wrote his excuse in detail to the Amir.

Bab Disposes of His Affairs

Now the Siyyid Bab had disposed all His affairs before setting out from Chihriq towards Tabriz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mulla Baqir, who was one of His first associates, to Mulla 'Abdu'l-Karim

[48] Here follow some twenty pages of controversial matter. Of these, as well as of another portion of the conclusion which I have not thought worth translating, an epitome is given in Appendix A.

of Qazvin. This trust Mulla Baqir delivered over to Mulla 'Abdu'l-Karim at Qum in presence of a numerous company.

At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Baha'u'llah: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful <p26> minute shikastih hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word Baha. Then Mulla 'Abdu'l-Karim conveyed the trust to its destination.

Sentence

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mirza Hasan Khan, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabriz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shi'ite faith; summon the Christian regiment of Urumiyyih; suspend the Bab before all the people; and give orders for the regiment to fire a volley."

Mirza Hasan Khan summoned his chief of the farrashes, and gave him his instructions. They removed the Bab's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabriz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabriz to guard Him.

Next day the chief of the farrashes delivered over the Bab and a young man named Aqa Muhammad-'Ali who was of a noble family of Tabriz to Sam Khan, colonel of the Christian regiment of Urumiyyih, at the sentences of the learned divine Mulla Muhammad of Mamaqan, of the second ecclesiastical authority Mulla Mirza Baqir, and of the third ecclesiastical authority Mulla Murtada-Quli and others.

Preparing the Scene

An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Bab was suspended and by the other rope Aqa Muhammad-'Ali, both being firmly bound in such wise that the head of that young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds.

Volley 1 - Disappearance

A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Bab seated by the side of His amanuensis Aqa Siyyid Husayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sam Khan Quits

Sam Khan the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farrashes withheld his hand. Aqa Jan Big of Khamsih, colonel of the bodyguard, advanced; and they again bound the Bab together with that young man to the same nail. The Bab uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

Dating

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'ban in the year [A.H.] one thousand two hundred and sixty-six.*

Volley - Execution

Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Bodies

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

Bodies Carried Away

On the second night at midnight the Babis carried away the two bodies.

Bodies Found Missing

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imam and that of the true Shi'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Bab had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulayman Khan the son of Yahya Khan, one of the nobles of Adhirbayjan devoted to the Bab, arrived, and proceeded straightway to the house of the mayor of Tabriz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect,

Sulayman Khan divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Haji Allah-Yar, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Haji Sulayman Khan. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Babi of Milan: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Tihran, they sent it away from Adhirbayjan. And this transaction remained absolutely secret.

1889 YAY - Account (Mirza Yahya)

Date : Nov-Dec 1889

Src : Appendix III in E.G. Browne's translation of Tarikh-i-Jadid, p411.

Yazd, Nayruz

During the course of this war took place the episodes of Yezd and Niriz. His Excellence Aka Seyyid Yahya with a band [of his followers] became embroiled with a treacherous host at Niriz, but the cause of the war did not transpire. At length defeat befell the King's army, and the enemy proposed a truce, swearing on the Kur'an [to observe it], and taking solemn oaths after their wont. So His Excellence came forth; but, after [thus] concluding a peace, they severed his head from his body.

Dating

Now his martyrdom took place on the 28th of Sha'ban, one day after the martyrdom of the Lord. For the rest, it is well known what took place at Niriz.

Sentence

The Amir-Nizam, who was the Minister of the Court, stirred up all this mischief; until [at length] he sent Suleyman Khan Afshar to Tabriz, and summoned the Lord thither from Chihrik. There, so far as could be ascertained on reliable authority, Hasan Khan the accursed, the brother of the [Prime] Minister, arraigned him, and displayed such cruelty and injustice as was natural to him.

Prison

As you have heard, they imprisoned the Lord with several others, after they had greatly tormented him. Aka Muhammad 'Ali the merchant made entreaty, saying, 'I desire to accompany you in this journey'; and though [the Lord] had said, 'Let all have regard to their own safety, for the continuance of friends is most to be desired,' nevertheless he cried in a loud voice, 'Verily Muhammad 'Ali shall be with us in the Highest Paradise.' So when they would have bound them to the wall before the soldiers, his relatives said to him, 'Recant, and say, "I am not of them," and we will deliver thee.' But he would not consent, and said, 'If you love me, bind me opposite to the Lord.'

Suspension + Volleys

Then they bound him, together with His Holiness the Point, and the soldiers discharged their muskets. Aka Muhammad 'Ali fell a martyr, but no hurt came nigh the Lord. Again they bound him, and wrought what they would. The late Haji Suleyman Khan also was amongst the people with sword girt on, waiting [for an opportunity] to effect a rescue, when he felt in himself a faintness such that he became weak and insensible, and sat down for a while amidst the crowd. When he came to himself and returned to his senses, he saw that all was over and everyone had gone, while the body of the Lord was left with the guards.

Other Disciples in Prison

His Excellence Aka Seyyid Huseyn, and one Aka Seyyid Ahmad by name, both continued in prison. Aka Seyyid Huseyn, by the command of the Lord as it would appear, recanted, saying, 'I am not of them'; but after the martyrdom he was filled with remorse, and desired to compass his own martyrdom. The other friends, however, prevented him, saying, That time has gone; wait for the present.' Even thus did he himself write in certain supplications which he sent to me:- 'At all events thus did the Divine ordering take place; [let us wait and see] where it will finally end.' And during his imprisonment the Lord said, 'Verily [Subh-i-] Ezel must preserve himself, even though none in the worlds believeth in him.' It is not because I cared for myself [that I avoided death], but thus was it ordained, that the things of God might be established and pretenders might appear, and hearts be made known.

Body

Now after the catastrophe above described, Haji Suleyman Khan sent certain persons to obtain possession of that holy body, together with [the body of] the departed Aka Muhammad 'Ali, and to deliver these over to him. And, because they had been commingled by the blows of the bullets, they placed them in one coffin, and so shrouded them. For this reason I also refrained from disturbing them, [and the other body] was deposited in the same place and in the same coffin with the Lord, until [both] were stolen. So far as is known, they had removed their shirts and clothes, as is the custom of the Persians, unlike the Jews, who cast lots for a shirt. And their underclothing which they had on, and which had been pierced by the bullets, Haji Suleyman Khan brought away. Such, briefly told, was the Catastrophe of Tabriz.

Upheavals

The martyrdom of the Lord and the events at Niriz took place during the Zanjan war, until all was concluded.

After this Catastrophe and these events, as well as before them, they continued to destroy the brethren singly in divers places, till men were altogether afraid, and the matter became complicated, until it came to the affair of Teheran...

1890 BRO - Religious Systems of the World (E.G.Browne)

Full Text : "Religious Systems of the World: A Contribution to the Study of Comparative Religion", pp. 333-53

p344 - Full Text : https://archive.org/download/cu31924022994226

Numerous editions

Mirza Yahya

Both of these having been killed at Sheykh Tabarsf, a youth named Mirza Yahya, and entitled by the Babis "Subhri-zel" (''the Morning of Eternity"), now occupied the highest rank in the Unity after the Bab himself. Of this, however, as of all else appertaining to the Babi doctrine, the Musulmans were quite ignorant, and they confidently expected that the new faith would expire with its founder, on whose destruction they were now bent.

Chihrik to Tabriz; Trial

The Bab, therefore, was haled from Chihrik to Tabriz, and once more arraigned before judges whose sentence was a foregone conclusion. The trial which he now underwent was nothing but a protracted series of insults and indignities. One result, however, his tormentors were anxious to attain, and that was to induce the Bab formally to renounce the doctrine which he had taught. This, however, they were unable to accomplish. In reply to all their threats and promises, he continued to assert that in him was fulfilled what they understood by the coming of the Imam Mahdi. They scoffed at his pretensions, and told him that the Imam they expected was that same Imam who had disappeared more than twelve centuries ago in Surra-man-ra'a, and that when he came he would come as a mighty conqueror to slay and subdue the infidels, and establish the faith of Islam throughout the world. "Through just such vain superstitions," he replied, "did all former peoples reject and slay the prophets sent unto them. Did not the Jews profess to be expecting their promised Messiah when Jesus the Son of Mary appeared in their midst? And did not they reject and slay Him who was indeed their Messiah, because they falsely imagined that the Messiah must come as a great Conqueror and King to re-establish the faith of Moses, and give it currency throughout the world? Now the Muhammadans were acting as the Jews had acted, because, like them, they clung to their own vain superstitions, refusing to see that the kingdom and the victory spoken of were spiritual and not material."

Sentence; Return to Prison; Inducement of Anis

The fatal sentence was pronounced by the civil and ratified by the religious authorities, and Mírzá `Alí Muhammad was led back to prison. His last night on earth was not spent in solitude. With him were Aká Seyyid Huseyn, of Yezd, his amanuensis, and a young merchant of Tabríz, named Aká Muhammad 'Alí, who was his devoted disciple. The latter belonged to a good family, by whom every effort was made to induce him to save his life by renouncing his master. The following letter, written by him the very night before his martyrdom, contains his reply to a last appeal of this nature addressed to him by his elder brother:

Letter of Anis

"My condition, thanks be to God, hath naught of ill, and 'to every trouble succeedeth rest.' You wrote that this matter hath no end. What matter, then, hath any end? We, at least, have no discontent therein, and, indeed, cannot fitly express our thankfulness. The end of this matter is, to be slain in God's cause, and what happiness is this! The will of God will be accomplished on His servants, nor can any human being avert the Divine decree. What God wills comes to pass, and there is no power and no strength save in God. O brother, the end of the world is death; 'every soul tasteth of death.' Should the appointed fate which God (mighty and glorious is He!) hath decreed overtake me, then God is the Guardian of my family, and thou art mine executor. Behave in whatever way is agreeable to God's good pleasure, and pardon whatever has been wrought by me which seemeth lacking in courtesy, or contrary to the demands of that respect due to you from your younger brother, and ask pardon for me from all my family, and commit me to God. God is my portion, and how good is He as a Guardian!"

Tabriz to the Square; Morning Humiliations

Little by little the night ebbed away, and the sky grew bright with the dawn of July 9th, 1850. Ere the prisoners were led out, all Tabríz was astir, and when at length they were brought forth by their executioners, every street and lane through which they were to pass teemed with crowds of expectant onlookers. Of these, some were attracted by sympathy, or a hope that even now some opportunity for effecting a rescue might arise; others, drawn merely by curiosity to behold one so famous, were moved to pity by the pale gentle face, white delicate hands, and simple but spotless raiment of the sufferer; but the brutal rabble, urged on by the malignant and implacable clergy, cast stones and mud at the helpless

captives, and gave vent to shouts of joy whenever a missile took effect. For several hours were the prisoners dragged thus through the endless streets and bazaars of Tabríz,

Seyyid Huseyn Recants and His End

until at length Seyyid Huseyn, his powers of endurance utterly exhausted, fell to the ground fainting with fatigue and pain. He was dragged to his feet and told that he might yet save his life and gain his freedom if he would renounce and repudiate his Master. And thereupon Seyyid Huseyn, whether impelled by a momentary fear which his exhausted strength could not combat (as asserted by the Muhammadans), or acting on instructions from the Báb, whereof the object was to preserve and convey to the faithful the last writings and injunctions of their prophet (as stated by the Bábís), did that which he was bidden to do, and as the price thereof received his freedom. No sooner had the crowd passed on than he gathered himself together, and at once set out for Teherán. On his arrival there he at once made his way to his co-religionists, who, whether convinced that he had acted under his master's orders, or moved by his sincere and evident contrition, received him back into their midst. That he was not unworthy of their confidence, he found the opportunity to prove when two years later the cup of martyrdom was for the second time presented to him.

Inducement of Anis 2

Encouraged by the recantation of Seyyid Huseyn, the executioners made another attempt to induce Aká Muhammad 'Alí to follow his example. His wife and little children were brought before him in the hope that their tears and entreaties might conquer his resolution. Even against this most cruel trial he was proof, and only asked that he might be killed before his master. The soldiers, finding all efforts to move him fruitless, and being wearied to boot, led the two prisoners to the great square by the citadel (called, by a strange coincidence, the "Square of the Lord of the age")

Suspension 1

and there suspended them with ropes from staples set in one of the walls.

As the firing-party took up its position Aká Muhammad 'Alí was heard to say to the Báb, "Master, art thou content with me?" To this the Báb replied in Arabic, "Verily Muhammad 'Alí is with us in paradise!"

Volley 1

Hardly had the words left his lips when the crash of musketry rang out, and for a moment the rolling cloud of smoke hid the bodies of the victims. As it lifted a great cry of wonder and awe rose from the spectators. The lifeless body of the disciple, indeed, riddled with bullets, swung to and fro in the air, but of the Báb no trace nor sign was visible. A murmur arose that this was a miracle, and the authorities perceived with terror that the fickle populace was ready to veer round and declare for one whom but an hour ago they had jeered and pelted. Had it been so, it might well have been that then and there the faith of the Báb would have won a definitive victory over the religion of Muhammad; and for an instant the fate of the Kájár dynasty and the faith of Islám hung trembling in the balance.

Recollecting the Bab; Volley 2

But not so was it ordained. Ere the crowd had recovered from their first amaze, a soldier perceived the Báb (whose bonds by some strange chance had been cut by the bullets which passed harmlessly by his body) taking shelter in an adjacent guard-house, followed him thither, and made a cut at him with his sword. When the others saw the red blood flow from their unresisting victim, their fear was gone, and they hastened to complete their work of death.

To the Moat; Bodies

The two bodies were dragged through the streets and cast out of the gate to feed the dogs and jackals; but by night came Suleymán Khán, and one or two others, with gold in one hand and a sword in the other, offering the choice between these to the guards appointed to prevent the burial of the bodies. The guards took the gold and surrendered the bodies, which were wrapped in fine silk, placed in one coffin, and conveyed secretly to Teherán, to be there bestowed in a place of safety.

Epitome

So ended the short and sorrowful but noble career of Mirzá 'Alí Muhammad the Báb. When we reflect on all that he suffered during the six years of his mission, we can well believe that, as he says in the Beyán, "the days of his gladness were the days preceding his manifestation."

Niriz and Zanjan; Seven Martyrs of Tihran

The tragedies of this fatal year were not yet ended. On the very day of the Báb's martyrdom the Níríz insurrection, and a few weeks later the Zanján siege, were quenched in streams of blood. Between these two events took place at Teherán the martyrdom of seven Bábís, accused without shadow of proof of harbouring designs against the Prime Minister, Mirzá Takí Khán. Amongst all classes, as we learn from the diary of an English lady [*Lady Shell.] whose husband at that time occupied a responsible position in the British Embassy, their faith aroused general commiseration, and amongst their fellow-believers they received the title of the "Seven Martyrs." Amongst them was the Bab's uncle, Haji Seyyid 'Ali, to whose care the Bab had been committed on the death of his father. It is worth remarking that in this case the prophet was not without honour in his own country, for amongst his immediate relatives the Bab found some of his staunchest supporters, and even at the present day many of the most influential and devoted Babis belong to his family. At the last moment, almost as he knelt beneath the knife of the headsman, Haji

Seyyid 'Ali received an offer of pardon if he would consent to renounce his faith. This offer he unhesitatingly rejected, concluding his words with this quotation:

"O Zephyr, say from me to Ishmael[*] destined for sacrifice,

'It is not a condition of love to return alive from the street of the Friend.'

[* It was Ishmael, not Isaac, whom, according to the Muhammadans, Abraham intended to offer in sacrifice.]

Every one of the seven met death with like firmness. Amongst them was an old dervish, named Kurban 'Ali, who also refused to save his life by recantation. The first blow struck at him by the headsman only wounded his neck slightly and cast his turban to the ground, whereupon he cried out as he stood awaiting the second :

"O happy that intoxicated lover, who at the feet of the Friend Knows not whether it be head or turban which he casts!"

Fall of Mirza Taki Khan

A year elapsed after this, unmarked by any very noteworthy event, so far as the Babi's are concerned. Persecution went on steadily in all parts of the country ; but the general attention was somewhat diverted from the Babis by the sudden disgrace and fall of Mirza Taki Khan, the minister by whose advice the Bab had been put to death. From disgrace to death is for a fallen minister but a short step in Eastern lands, and even the fact that he was married to the Shah's sister, who continually watched over his safety with loving anxiety, could not save the once powerful noble. He was enticed by a cruel stratagem out of his wife's sight, she being informed that the Shah had once more taken him into favour; and even while she was rejoicing in his imagined safety his life-blood was flowing slowly from his open veins. That no drop of bitterness might be lacking from the cup, the executioner, whose specious promises had for a moment lulled to rest the unwearying watchfulness of the minister's wife, was one who had been raised to the Shah's favour solely by him whose fainting soul now realized the meed of those who put their trust in princes, and slay the holy ones of God. So perished Mirza Taki Khan in the month of January, 1852; and we can scarcely wonder that the Babis see in the fate which overtook him a signal instance of Divine vengeance.

Six months more elapsed, and then, in August, 1852, an event happened which brought down upon the Babis a persecution fiercer than any which they had yet experienced.

1890 DAW - Dawnbreakers (Nabil)

Full Text : http://www.bahai-library.org/books/dawnbreakers/chapters/17.html

Info : Rescension of the Tarikh-i-Nabil of Nabil Zarandi (Nabil-i-Azam) by Shoghi Effendi and published as Dawnbreakers

Decision for Tabriz mid-Chihriq

The news of the turmoil which that lowly dervish had been able to raise among the Kurdish leaders in Chihriq reached Tabriz and was thence communicated to Tihran. No sooner had the news reached the capital than orders <p306> were issued to transfer the Bab immediately to Tabriz in the hope of allaying the excitement which His continued residence in that locality had provoked. Before the news of this fresh order had reached Chihriq, the Bab had charged Azim to inform Qahru'llah of His desire that he return to India and there consecrate his life to the service of His Cause. "Alone and on foot," He commanded him, "he should return whence he came. With the same ardour and detachment with which he performed his pilgrimage to this country, he must now repair to his native land and unceasingly labour to advance the interests of the Cause." He also bade him instruct Mirza Abdu'l-Vahhab-i-Turshizi, who was living in Khuy, to proceed immediately to Urumiyyih, where He said He would soon join him. Azim himself was directed to leave for Tabriz and there inform Siyyid Ibrahim-i-Khalil of His approaching arrival at that city. "Tell him," the Bab added, "that the fire of Nimrod will shortly be kindled in Tabriz, but despite the intensity of its flame no harm will befall our friends."

Qahru'llah returns to India

No sooner had Qahru'llah received the message from his Master than he arose to carry out His wishes. To anyone who wished to accompany him, he would say: "You can never endure the trials of this journey. Abandon the thought of coming with me. You would surely perish on your way, inasmuch as the Bab has commanded me to return alone to my native land." The compelling force of his reply silenced those who begged to be allowed to journey with him. He refused to accept either money or clothing from anyone. Alone, clad in the meanest attire, staff in hand, he walked all the way back to his country. No one knows what ultimately befell him.

Anis' Dream (p 307)

[NB: This opening indicates the Bab was in Chihriq when Anis, in Tabriz, heard of His message.]

Muhammad-'Aliy-i-Zunuzi, surnamed Anis, was among those who heard of the message from the Báb in Tabriz, and was fired with the desire to hasten to Chihriq and attain His presence. Those words had kindled in him an irrepressible longing to sacrifice himself in His path. Siyyid Aliy-i-Zunuzi, his stepfather, a notable of Tabriz, strenuously objected to his leaving the city, and was at last induced to confine him in his house

and strictly watch over him. His son languished in his confinement until the time when his Beloved had reached Tabriz and had been taken back again to His prison in Chihriq.

I have heard Shaykh Hasan-i-Zunuzi relate the following: "At about the same time that the Báb dismissed Azim from His presence, I was instructed by Him to collect all the available Tablets that He had revealed during His incarceration in the castles of Mah-Ku and Chihriq, and to deliver them into the hands of Siyyid Ibrahim-i-Khalil, who was then living in Tabriz, and urge him to conceal and preserve them with the utmost care.

"During my stay in that city, I often visited Siyyid Aliy-i-Zunuzi, who was related to me, and frequently heard him deplore the sad fate of his son. 'He seems to have lost his reason,' he bitterly complained. 'He has, by his behaviour, brought reproach and shame upon me. Try to calm the agitation of his heart and induce him to conceal his convictions.' Every day I visited him, I witnessed the tears that continually rained from his eyes. After the Báb had departed from Tabriz, one day as I went to see him, I was surprised to note the joy and gladness which had illumined his countenance. His handsome face was wreathed in smiles as he stepped forward to receive me. 'The eyes of my Beloved,' he said, as he embraced me, 'have beheld this face, and these eyes have gazed upon His countenance.' 'Let me,' he added, 'tell you the secret of my happiness. After the Báb had been taken back to Chihriq, one day, as I lay confined in my cell, I turned my heart to Him and besought Him in these words: "Thou beholdest, O my Best-Beloved, my captivity and helplessness, and knowest how eagerly I yearn to look upon Thy face. Dispel the gloom that oppresses my heart, with the light of Thy countenance." What tears of agonising pain I shed that hour! I was so overcome with emotion that I seemed to have lost consciousness. Suddenly I heard the voice of the Báb, and, lo! He was calling me. He bade me arise. I beheld the majesty of His countenance as He appeared before me. He smiled as He looked into my eyes. I rushed forward and flung myself at His feet. "Rejoice," He said; "the hour is approaching when, in this very city, I shall be suspended before the eyes of the multitude and shall fall a victim to the fire of the enemy. I shall choose no one except you to share with Me the cup of martyrdom. Rest assured that this promise which I give you shall be fulfilled." I was entranced by the beauty of that vision. When I recovered, I found myself immersed in an ocean of joy, a joy the radiance of which all the sorrows of the world could never obscure. That voice keeps ringing in my ears. That vision haunts me both in the daytime and in the night-season. The memory of that ineffable smile has dissipated the loneliness of my confinement. I am firmly convinced that the hour at which His pledge is to be fulfilled can no longer be delayed.' I exhorted him to be patient and to conceal his emotions. He promised me not to divulge that secret, and undertook to exercise the utmost forbearance towards Siyyid Ali. I hastened to assure the father of his determination, and succeeded in obtaining his release from his confinement. That youth continued until the day of his martyrdom to associate, in a state of complete serenity and joy, with his parents and kinsmen. Such was his behaviour towards his friends and relatives that, on the day he laid down his life for his Beloved, the people of Tabriz all wept and bewailed him."

The Grand Vazier

[...Large Jump Here...]

Convinced of their powerlessness to bend their will, they referred the matter to Mahmud Khan, who, in his turn, submitted their case to the Amir-Nizam, Mirza Taqi Khan,[1] the Grand Vazir of Nasiri'd-Din Shah. The sovereign in those days refrained from direct interference in matters pertaining to the affairs of the persecuted community, and was often ignorant of the decisions that were being made with regard to its members. His Grand Vazir was invested with plenary powers to deal with them as he saw fit. No one questioned his decisions, nor dared disapprove of the manner in which he exercised his authority. He immediately issued a peremptory order threatening with execution whoever among these fourteen prisoners was unwilling to recant his faith. Seven were compelled to yield to the pressure that was brought to bear upon them, and were immediately released. The remaining seven constitute the Seven Martyrs of Tihran:

Decision for the Move

[...Large Jump Here...]

CH. 23, p501

THE tale of the tragedy that marked the closing stages of the Nayriz upheaval spread over the length and breadth of Persia and kindled a startling enthusiasm in the hearts of those who heard it. It plunged the authorities of the capital into consternation and nerved them to a resolve of despair. The Amir-Nizam, the Grand Vazir of Nasiri'd-Din Shah, was particularly overawed by these recurrent manifestations of an indomitable will, of a fierce and inflexible tenacity of faith. Though the forces of the imperial army had everywhere triumphed, though the companions of Mulla Husayn and Vahid had successively been mowed down in a ruthless carnage at the hands of its officers, yet to the shrewd minds of the rulers of Tihran it was clear and evident that the spirit responsible for such rare heroism was by no means vanquished, that its might was far from broken. The loyalty which the remnants of that scattered band bore to their captive Leader still remained unimpaired. Nothing had as yet been successful, despite the appalling losses they had sustained, in sapping that loyalty or in undermining that faith. Far from being extinguished, that spirit had blazed more intense and devastating than ever. Galled by the memory of the indignities they had suffered, that persecuted band clung ever more passionately to its Faith and looked with increasing

fervour and hope to its Leader.[1] Above all, He who had kindled that flame and nourished that spirit was still alive, and, despite His isolation, was able to exercise the full measure of His influence. Even a sleepless vigilance had been powerless to stem the tide that had swept over the entire face of the land, and which had as its motive force the continued existence of the Bab. Extinguish that light, choke the stream at its very source, and the torrent that had brought so much devastation in its wake would run dry. Such was the thought that swayed the Grand Vazir of Nasiri'd-Din Shah. To do Him to death seemed to that foolish minister the most efficacious means for the recovery of his country from the shame into which he thought it had sunk.[2]

[1&2] Here, two quotes from Gobineau

Bestirred to action, he summoned his counsellors, shared with them his fears and his hopes, and acquainted them with the nature of his plans. "Behold," he exclaimed, "the storm which the Faith of the Siyyid-i-Bab has provoked in the hearts of my fellow-countrymen! Nothing short of his public execution can, to my mind, enable this distracted country to recover its tranquillity and peace. Who dare compute the forces that have perished in the course of the engagements at Shaykh Tabarsi? Who can estimate the efforts exerted to secure that victory? No sooner had the mischief that convulsed Mazindaran been suppressed, than the flames of another sedition blazed forth in the province of Fars, bringing in its wake so much suffering to my people. We had no sooner succeeded in quelling the revolt that had ravaged the south, than another insurrection breaks out in the north, sweeping in its vortex Zanjan and its surroundings. If you are able to advise a remedy, acquaint me with it, for my sole purpose is to ensure the peace and honour of my countrymen."

Not a single voice dared venture a reply, except that of Mirza Aqa Khani-i-Nuri, the Minister of War, who pleaded that to put to death a banished siyyid for the deeds committed by a band of irresponsible agitators would be an act of manifest cruelty. He recalled the example of the late Muhammad Shah, whose invariable practice it had been to disregard the base calumnies the enemies of that siyyid brought continually to his attention. The Amir-Nizam was sorely displeased. "Such considerations," he protested, "are wholly irrelevant to the issue with which we are faced. The interests of the State are in jeopardy, and we can in no wise tolerate these periodic upheavals. Was not the Imam Husayn, in view of the paramount necessity for safeguarding the unity of the State, executed by those same persons who had seen him more than once receive marks of exceptional affection from Muhammad, his Grandfather? Did they not in such circumstances refuse to consider the rights which his lineage had conferred upon him? Nothing short of the remedy I advocate can uproot this evil and bring us the peace for which we long."

Disregarding the advice of his counsellor, the Amir-Nizam despatched his orders to Navvab Hamzih Mirza, the governor of Adhirbayjan, who was distinguished among the princes of royal blood for his kind-heartedness and rectitude of conduct, to summon the Bab to Tabriz.[1] He was careful not to divulge to the prince his real purpose. The Navvab, assuming that the intention of the minister was to enable his Captive to return to His home, immediately directed one of his trusted officers, together with a mounted escort, to proceed to Chihriq, where the Bab still lay confined, and to bring Him back to Tabriz. He recommended Him to their care, urging them to exercise towards Him the utmost consideration.

Báb Entust His Documents to Mulla Baqir and Key for Mirza Ahmad

Forty days before the arrival of that officer at Chihriq, the Bab collected all the documents and Tablets in His possession and, placing them, with His pen-case, His seals, and agate rings, in a coffer, entrusted them to the care of Mulla Baqir, one of the Letters of the Living. To him He also delivered a letter addressed to Mirza Ahmad, His amanuensis, in which He enclosed the key to that coffer. He urged him to take the utmost care of that trust, emphasised the sacredness of its character, and bade him conceal its contents from anyone except Mirza Ahmad.

Mulla Baqir departs for Mirza Ahmad

Mulla Baqir departed forthwith for Qazvin. Within eighteen days he reached that town and was informed that Mirza Ahmad had departed for Qum. He left immediately for that destination and arrived towards the middle of the month of Sha'ban [June 12-July 11, 1850 AD]. I was then in Qum, together with a certain Sadiq-i-Tabrizi, whom Mirza Ahmad had sent to fetch me from Zarand. I was living in the same house with Mirza Ahmad, a house which he had hired in the Bagh-Panbih quarter. In those days Shaykh Azim, Siyyid Isma'il, and a number of other companions likewise were dwelling with us.

Documents Viewed

Mulla Baqir delivered the trust into the hands of Mirza Ahmad, who, at the insistence of Shaykh Azim, opened it before us. We marvelled when we beheld, among the things which that coffer contained, a scroll of blue paper, of the most delicate texture, on which the Bab, in His own exquisite handwriting, which was a fine shikastih script, had penned, in the form of a pentacle, what numbered about five hundred verses, all consisting of derivatives from the word "Baha." That scroll was in a state of perfect preservation, was spotlessly clean, and gave the impression, at first sight, of being a printed rather than a written page. So fine and intricate was the penmanship that, viewed at a distance, the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival. That scroll was replaced in the coffer and handed back to Mirza Ahmad, who, on the very day he received it, proceeded to Tihran.

Trust for Baha'u'llah

Ere he departed, he informed us that all he could divulge of that letter was the injunction that the trust was to be delivered into the hands of Jinab-i-Baha [Baha'u'llah] in Tihran. As to me, I was instructed by Mirza Ahmad to proceed to Zarand and join my father, who anxiously awaited my return.

Báb to Tabriz

Faithful to the instructions he had received from Navvab Hamzih Mirza, that officer conducted the Bab to Tabriz and showed Him the utmost respect and consideration. The prince had instructed one of his friends to accommodate Him in his home and to treat Him with extreme deference.

Prince Ordered to Execute Báb and Followers by Sam Khan's Regiment

Three days after the Bab's arrival, a fresh order was received from the Grand Vazir, commanding the prince to carry out the execution of his Prisoner on the very day the farman [decree] would reach him. Whoever would profess himself His follower was likewise to be condemned to death. The Armenian regiment of Urumiyyih, whose colonel was Sam Khan, was ordered to shoot Him, in the courtyard of the barracks of Tabriz, which were situated in the centre of the city.

Prince's Reaction

The prince expressed his consternation to the bearer of the farman, Mirza Hasan Khan, the Vazir-Nizam and brother of the Grand Vazir. "The Amir," he told him, "would do better to entrust me with services of greater merit than the one with which he has now commissioned me. The task I am called upon to perform is a task that only ignoble people would accept. I am neither Ibn-i-Ziyad nor Ibn-i-Sa'd [persecutors of the descendants of Muhammad] that he should call upon me to slay an innocent descendant of the Prophet of God."

Hasan Khan Ordered

Mirza Hasan Khan reported these sayings of the prince to his brother, who thereupon ordered him to follow, himself, without delay and in their entirety, the instructions he had already given. "Relieve us," the Vazir urged his brother, "from this anxiety that weighs upon our hearts, and let this affair be brought to an end ere the month of Ramadan breaks upon us, that we may enter the period of fasting with undisturbed tranquillity." Mirza Hasan Khan attempted to acquaint the prince with these fresh instructions, but failed in his efforts, as the prince, pretending to be ill, refused to meet him.

Báb Transferred to Barracks Guarded by Sam Khan

Undeterred by this refusal, he issued his instructions for the immediate transfer of the Bab and those in His company from the house in which He was staying to one of the rooms of the barracks. He, moreover, directed Sam Khan to despatch ten of his men to guard the entrance of the room in which He was to be confined.

Barracks

Deprived of His turban and sash, the twin emblems of His noble lineage, the Bab, together with Siyyid Husayn, His amanuensis, was driven to yet another confinement which He well knew was but a step further on the way leading Him to the goal He had set Himself to attain.

Tabriz Commotion

That day witnessed a tremendous commotion in the city of Tabriz. The great convulsion associated in the ideas of its inhabitants with the Day of Judgment seemed at last to have come upon them. Never had that city experienced a turmoil so fierce and so mysterious as the one which seized its inhabitants on the day the Bab was led to that place which was to be the scene of His martyrdom.

Anis Appears

As He approached the courtyard of the barracks, a youth suddenly leaped forward who, in his eagerness to overtake Him, had forced his way through the crowd, utterly ignoring the risks and perils which such an attempt might involve. His face was haggard, his feet were bare, and his hair dishevelled. Breathless with excitement and exhausted with fatigue, he flung himself at the feet of the Bab and, seizing the hem of His garment, passionately implored Him: "Send me not from Thee, O Master. Wherever Thou goest, suffer me to follow Thee." "Muhammad-'Ali," answered the Bab, "arise, and rest assured that you will be with Me. Tomorrow you shall witness what God has decreed." Two other companions, unable to contain themselves, rushed forward and assured Him of their unalterable loyalty.

Cell Companions

These, together with Mirza Muhammad-'Aliy-i-Zunuzi, were seized and placed in the same cell in which the Bab and Siyyid Husayn were confined.

Báb's Joy

I have heard Siyyid Husayn bear witness to the following: "That night the face of the Bab was aglow with joy, a joy such as had never shone from His countenance. Indifferent to the storm that raged about Him, He conversed with us with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished. Their weight appeared to have dissolved in the consciousness of approaching victory.

Báb's Request

'Tomorrow,' He said to us, 'will be the day of My martyrdom. Would that one of you might now arise and, with his own hands, end My life. I prefer to be slain by the hand of a friend rather than by that of the

enemy.' Tears rained from our eyes as we heard Him express that wish. We shrank, however, at the thought of taking away with our own hands so precious a life. We refused, and remained silent. Mirza Muhammad-'Ali suddenly sprang to his feet and announced himself ready to obey whatever the Bab might desire. This same youth who has risen to comply with My wish,' the Bab declared, as soon as we had intervened and forced him to abandon that thought, 'will, together with Me, suffer martyrdom. Him will I choose to share with Me its crown.'"

Báb Conducted for Authorisation by Farrash-Bashi

Early in the morning, Mirza Hasan Khan ordered his farrash-bashi [head attendant] to conduct the Bab into the presence of the leading mujtahids of the city and to obtain from them the authorisation required for His execution. As the Bab was leaving the barracks, Siyyid Husayn asked Him what he should do. "Confess not your faith," He advised him. "Thereby you will be enabled, when the hour comes, to convey to those who are destined to hear you, the things of which you alone are aware." He was engaged in a confidential conversation with him when the farrash-bashi suddenly interrupted and, holding Siyyid Husayn by the hand, drew him aside and severely rebuked him. "Not until I have said to him all those things that I wish to say," the Bab warned the farrash-bashi, "can any earthly power silence Me. Though all the world be armed against Me, yet shall they be powerless to deter Me from fulfilling, to the last word, My intention." The farrash-bashi was amazed at such a bold assertion. He made, however, no reply, and bade Siyyid Husayn arise and follow him.

Anis at the Clergy

When Mirza Muhammad-'Ali was ushered into the presence of the mujtahids, he was repeatedly urged, in view of the position which his stepfather, Siyyid Aliy-i-Zunuzi, occupied, to recant his faith. "Never," he exclaimed, "will I renounce my Master. He is the essence of my faith, and the object of my truest adoration. In Him I have found my paradise, and in the observance of His law I recognize the ark of my salvation." "Hold your peace!" thundered Mulla Muhammad-i-Mamaqani, before whom that youth was brought. "Such words betray your madness; I can well excuse the words for which you are not responsible." "I am not mad," he retorted. "Such a charge should rather be brought against you who have sentenced to death a man no less holy than the promised Qa'im. He is not a fool who has embraced His Faith and is longing to shed his blood in His path.

Mulla Mamaqani - Sentences without meeting

The Bab was, in His turn, brought before Mulla Muhammad-i-Mamaqani. No sooner had he recognized Him than he seized the death-warrant he himself had previously written and, handing it to his attendant, bade him deliver it to the farrash-bashi. "No need," he cried, "to bring the Siyyid-i-Bab into my presence. This death-warrant I penned the very day I met him at the gathering presided over by the Vali-'Ahd. He surely is the same man whom I saw on that occasion, and has not, in the meantime, surrendered any of his claims."

Mirza Baqir - Sentences without meeting

From thence the Bab was conducted to the house of Mirza Baqir, the son of Mirza Ahmad, to whom he had recently succeeded. When they arrived, they found his attendant standing at the gate and holding in his hand the Bab's death-warrant. "No need to enter," he told them. "My master is already satisfied that his father was right in pronouncing the sentence of death. He can do no better than follow his example."

Mulla Murtada-Quli - Sentences without meeting

Mulla Murtada-Quli, following in the footsteps of the other two mujtahids, had previously issued his own written testimony and refused to meet face to face his dreaded opponent.

Báb handed to Sam Khan

No sooner had the farrash-bashi secured the necessary documents than he delivered his Captive into the hands of Sam Khan, assuring him that he could proceed with his task now that he had obtained the sanction of the civil and ecclesiastical authorities of the realm.

Prisoners - Siyyid Husayn; Muhammad-'Ali

Siyyid Husayn had remained confined in the same room in which he had spent the previous night with the Bab. They were proceeding to place Mirza Muhammad-'Ali in that same room, when he burst forth into tears and entreated them to allow him to remain with his Master. He was delivered into the hands of Sam Khan, who was ordered to execute him also, if he persisted in his refusal to deny his Faith.

Sam Khan Affected

Sam Khan was, in the meantime, finding himself increasingly affected by the behaviour of his Captive and the treatment that had been meted out to Him. He was seized with great fear lest his action should bring upon him the wrath of God. "I profess the Christian Faith," he explained to the Bab, "and entertain no ill will against you. If your Cause be the Cause of Truth, enable me to free myself from the obligation to shed your blood." "Follow your instructions," the Bab replied, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity."

Suspension

Sam Khan ordered his men to drive a nail into the pillar that lay between the door of the room that Siyyid Husayn occupied and the entrance to the adjoining one, and to make fast two ropes to that nail, from which the Bab and His companion were to be separately suspended. Mirza Muhammad-'Ali begged Sam

Khan to be placed in such a manner that his own body would shield that of the Bab. He was eventually suspended in such a position that his head reposed on the breast of his Master.

First Volley

As soon as they were fastened, a regiment of soldiers ranged itself in three files, each of two hundred and fifty men, each of which was ordered to open fire in its turn until the whole detachment had discharged the volleys of its bullets.

The smoke of the firing of the seven hundred and fifty rifles was such as to turn the light of the noonday sun into darkness. There had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, about ten thousand people, all of whom were witnesses to that sad and moving scene.

Báb Gone

As soon as the cloud of smoke had cleared away, an astounded multitude were looking upon a scene which their eyes could scarcely believe. There, standing before them alive and unhurt, was the companion of the Bab, whilst He Himself had vanished uninjured from their sight. Though the cords with which they were suspended had been rent in pieces by the bullets, yet their bodies had miraculously escaped the volleys. Even the tunic which Mirza Muhammad-'Ali was wearing had, despite the thickness of the smoke, remained unsullied. "The Siyyid-i-Bab has gone from our sight!" rang out the voices of the bewildered multitude.

Báb Found

They set out in a frenzied search for Him, and found Him, eventually, seated in the same room which He had occupied the night before, engaged in completing His interrupted conversation, with Siyyid Husayn. An expression of unruffled calm was upon His face. His body had emerged unscathed from the shower of bullets which the regiment had directed against Him. "I have finished My conversation with Siyyid Husayn," the Bab told the farrash-bashi. "Now you may proceed to fulfil your intention."

Farrash-Bashi Quits

The man was too much shaken to resume what he had already attempted. Refusing to accomplish his duty, he, that same moment, left that scene and resigned his post. He related all that he had seen to his neighbour, Mirza Siyyid Muhsin, one of the notables of Tabriz, who, as soon as he heard the story, was converted to the Faith.

Scene Revisited

I was privileged to meet, subsequently, this same Mirza Siyyid Muhsin, who conducted me to the scene of the Bab's martyrdom and showed me the wall where He had been suspended. I was taken to the room in which He had been found conversing with Siyyid Husayn, and was shown the very spot where He had been seated. I saw the very nail which His enemies had hammered into the wall and to which the rope which had supported His body had been attached.

Sam Khan Quits

Sam Khan was likewise stunned by the force of this tremendous revelation. He ordered his men to leave the barracks immediately, and refused ever again to associate himself and his regiment with any act that involved the least injury to the Bab. He swore, as he left that courtyard, never again to resume that task even though his refusal should entail the loss of his own life.

Aqa Jan Khan-i-Khamsih Volunteers

No sooner had Sam Khan departed than Aqa Jan Khan-i-Khamsih, colonel of the body-guard, known also by the names of Khamsih and Nasiri, volunteered to carry out the order for execution. On the same wall and in the same manner, the Bab and His companion were again suspended, while the regiment formed in line to open fire upon them.

Second Volley

Contrariwise to the previous occasion, when only the cord with which they were suspended had been shot into pieces, this time their bodies were shattered and were blended into one mass of mingled flesh and bone. "Had you believed in Me, O wayward generation," were the last words of the Bab to the gazing multitude as the regiment was preparing to fire the final volley, "every one of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

Natural Wonders

The very moment the shots were fired, a gale of exceptional severity arose and swept over the whole city. A whirlwind of dust of incredible density obscured the light of the sun and blinded the eyes of the people. The entire city remained enveloped in that darkness from noon till night. Even so strange a phenomenon, following immediately in the wake of that still more astounding failure of Sam Khan's regiment to injure the Bab, was unable to move the hearts of the people of Tabriz, and to induce them to pause and reflect upon the significance of such momentous events. They witnessed the effect which so marvellous an occurrence had produced upon Sam Khan; they beheld the consternation of the farrash-bashi and saw him make his irrevocable decision; they could even examine that tunic which, despite the discharge of so many bullets, had remained whole and stainless; they could read in the face of the Bab, who had emerged unhurt from that storm, the expression of undisturbed serenity as He resumed His conversation with

Siyyid Husayn; and yet none of them troubled himself to enquire as to the significance of these unwonted signs and wonders.

Dating

The martyrdom of the Bab took place at noon on Sunday, the twenty-eighth of Sha'ban, in the year 1266 AH [9 July 1850 AD], thirty-one lunar years, seven months, and twenty-seven days from the day of His birth in Shiraz.

Bodies from Barracks to Moat; Guard

On the evening of that same day, the mangled bodies of the Bab and His companion were removed from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them.

Body - Sketch

On the morning following the day of martyrdom, the Russian consul in Tabriz, accompanied by an artist, went to that spot and ordered that a sketch be made of the remains as they lay beside the moat.

I have heard Haji Ali-'Askar relate the following: "An official of the Russian consulate, to whom I was related, showed me that same sketch on the very day it was drawn. It was such a faithful portrait of the Bab that I looked upon! No bullet had struck His forehead, His cheeks, or His lips. I gazed upon a smile which seemed to be still lingering upon His countenance. His body, however, had been severely mutilated. I could recognize the arms and head of His companion, who seemed to be holding Him in his embrace. As I gazed horror-struck upon that haunting picture, and saw how those noble traits had been disfigured, my heart sank within me. I turned away my face in anguish and, regaining my house, locked myself with my room. For three days and three nights, I could neither sleep nor eat, so overwhelmed was I with emotion. That short and tumultuous life, with all its sorrows, its turmoils, its banishments, and eventually the awe-inspiring martyrdom with which it had been crowned, seemed again to be re-enacted before my eyes. I tossed upon my bed, writhing in agony and pain."

Body - Carried Away

On the afternoon of the second day after the Bab's martyrdom, Haji Sulayman Khan, son of Yahya Khan, arrived at Bagh-Mishih, a suburb of Tabriz, and was received at the house of the Kalantar [sheriff], one of his friends and confidants, who was a dervish and belonged to the sufi community. As soon as he had been informed of the imminent danger that threatened the life of the Bab, Haji Sulayman Khan had left Tihran with the object of achieving His deliverance. To his dismay, he arrived too late to carry out his intention. No sooner had his host informed him of the circumstances that had led to the arrest and condemnation of the Bab, and related to him the events of His martyrdom, than he instantly resolved to carry away the bodies of the victims, even at the risk of endangering his own life. The Kalantar advised him to wait and follow his suggestion rather than expose himself to what seemed to him would be inevitable death. He urged him to transfer his residence to another house and to wait for the arrival, that evening, of a certain Haji Allah-Yar, who, he said, would be willing to carry out whatever he might wish him to do. At the appointed hour, Haji Sulayman Khan met Haji Allah-Yar, who succeeded, in the middle of that same night, in bearing the bodies from the edge of the moat to the silk factory owned by one of the believers of Milan; laid them, the next day, in a specially constructed wooden case, and transferred them, according to Haji Sulayman Khan's directions, to a place of safety. Meanwhile the sentinels sought to justify themselves by pretending that, while they slept, wild beasts had carried away the bodies. Their superiors, on their part, unwilling to compromise their own honour, concealed the truth and did not divulge it to the authorities.

Bahá'u'lláh Informed

Haji Sulayman Khan immediately reported the matter to Baha'u'llah, who was then in Tihran and who instructed Aqay-i-Kalim to despatch a special messenger to Tabriz for the purpose of transferring the bodies to the capital. This decision was prompted by the wish the Bab Himself had expressed in the "Ziyarat-i-Shah-'Abdu'l-'Azim," a Tablet He had revealed while in the neighbourhood of that shrine and which He delivered to a certain Mirza Sulayman-i-Khatib, who was instructed by Him to proceed together with a number of believers to that spot and to chant it within its precincts. "Well is it with you," the Bab addressed the buried saint in words such as these, in the concluding passages of that Tablet, "to have found your resting place in Rayy, under the shadow of My Beloved. Would that I might be entombed within the precincts of that holy ground!"

I was myself in Tihran, in the company of Mirza Ahmad, when the bodies of the Bab and His companion arrived. Baha'u'llah had in the meantime departed for Karbila, in pursuance of the instructions of the Amir-Nizam. Aqay-i-Kalim, together with Mirza Ahmad, transferred those remains from the Imam-Zadih-Hasan, where they were first taken, to a place the site of which remained unknown to anyone excepting themselves. That place remained secret until the departure of Baha'u'llah for Adrianople, at which time Aqay-i-Kalim was charged to inform Munir, one of his fellow-disciples, of the actual site where the bodies had been laid. In spite of his search, he was unable to find it. It was subsequently discovered by Jamal, an old adherent of the Faith, to whom that secret was confided while Baha'u'llah was still in Adrianople. That spot is, until now, unknown to the believers, nor can anyone conjecture where the remains will eventually be transferred.

Aqa Khan-i-Nuri's Promotion and Promise

The first in Tihran to hear of the circumstances attending that cruel martyrdom, after the Grand Vazir, was Mirza Aqa Khan-i-Nuri, who had been banished to Kashan by Muhammad Shah when the Bab was passing through that city. He had assured Haji Mirza Jani, who had acquainted him with the precepts of the Faith, that if the love he bore for the new Revelation would cause him to regain his lost position, he would exert his utmost endeavour to secure the well-being and safety of the persecuted community. Haji Mirza Jani reported the matter to his Master, who charged him to assure the disgraced minister that ere long he would be summoned to Tihran and would be invested, by his sovereign, with a position that would be second to none except that of the Shah himself. He was warned not to forget his promise, and to strive to carry out his intention. He was delighted with that message, and renewed the assurance he had given.

When the news of the Bab's martyrdom reached him, he had already been promoted, had received the title of I'timadu'd-Dawlih, and was hoping to be raised to the position of Grand Vazir. He hastened to inform Baha'u'llah, with whom he was intimately acquainted, of the news he had received, expressing the hope that the fire he feared would one day bring untold calamity upon Him, was at last extinguished. "Not so," Baha'u'llah replied. "If this be true, you can be certain that the flame that has been kindled will, by this very act, blaze forth more fiercely than ever, and will set up a conflagration such as the combined forces of the statesmen of this realm will be powerless to quench." The significance of these words Mirza Aqa Khan was destined to appreciate at a later time. Scarcely did he imagine, when that prediction was uttered, that the Faith which had received so staggering a blow could survive its Author. He himself had, on one occasion, been cured by Baha'u'llah of an illness from which he had given up all hope of recovery.

His son, the Nizamu'l-Mulk, one day asked him whether he did not think that Baha'u'llah, who, of all the sons of the late Vazir, had shown Himself the most capable, had failed to live up to the tradition of His father and had disappointed the hopes that had been reposed in Him. "My son," he replied, "do you really believe him to be an unworthy son of his father? All that either of us can hope to achieve is but a fleeting and precarious allegiance which will vanish as soon as our days are ended. Our mortal life can never be free from the vicissitudes that beset the path of earthly ambition. Should we even succeed in ensuring, in our lifetime, the honour of our name, who can tell whether, after our death, calumny may not stain our memory and undo the work we have achieved? Even those who, while we are still living, honour us with their lips would, in their hearts, condemn and vilify us were we, for but one moment, to fail to promote their interests. Not so, however, with Baha'u'llah. Unlike the great ones of the earth, whatever be their race or rank, he is the object of a love and devotion such as time cannot dim nor enemy destroy. His sovereignty the shadows of death can never obscure nor the tongue of the slanderer undermine. Such is the sway of his influence that none among his lovers dare, in the stillness of night, evoke the memory of the faintest desire that could, even remotely, be construed as contrary to his wish. Such lovers will greatly increase in number. The love they bear him will never grow less, and will be transmitted from generation to generation until the world shall have been suffused with its glory."

Curses Descending

The malicious persistence with which a savage enemy sought to ill-treat and eventually to destroy the life of the Bab brought in its wake untold calamities upon Persia and its inhabitants. The men who perpetrated these atrocities fell victims to gnawing remorse, and in an incredibly short period were made to suffer ignominious deaths. As to the great mass of its people, who watched with sullen indifference the tragedy that was being enacted before their eyes, and who failed to raise a finger in protest against the hideousness of those cruelties, they fell, in their turn, victims to a misery which all the resources of the land and the energy of its statesmen were powerless to alleviate. The wind of adversity blew fiercely upon them, and shook to its foundations their material prosperity. From the very day the hand of the assailant was stretched forth against the Bab, and sought to deal its fatal blow, to His Faith, visitation upon visitation crushed the spirit out of that ungrateful people, and brought them to the very brink of national bankruptcy. Plagues, the very names of which were almost unknown to them except for a cursory reference in the dust-covered books which few cared to read, fell upon them with a fury that none could escape. That scourge scattered devastation wherever it spread. Prince and peasant alike felt its sting and bowed to its yoke. It held the populace in its grip, and refused to relax its hold upon them. As malignant as the fever which decimated the province of Gilan, these sudden afflictions continued to lay waste the land. Grievous as were these calamities, the avenging wrath of God did not stop at the misfortunes that befell a perverse and faithless people. It made itself felt in every living being that breathed on the surface of that stricken land. It affected the life of plants and animals alike, and made the people feel the magnitude of their distress. Famine added its horrors to the stupendous weight of afflictions under which the people were groaning. The gaunt spectre of starvation stalked abroad amidst them, and the prospect of a slow and painful death haunted their vision. People and government alike sighed for the relief which they could nowhere obtain. They drank the cup of woe to its dregs, utterly unregardful of the hand which had brought it to their lips, and of the Person for whose sake they were made to suffer.

Consequence to Husayn Khan

The first who arose to ill-treat the Bab was none other than Husayn Khan, the governor of Shiraz. His disgraceful treatment of his Captive cost him the lives of thousands who had been committed to his protection and who connived at his acts. His province was ravaged by a plague which brought it to the verge of destruction. Impoverished and exhausted, Fars languished helpless beneath its weight, calling for

the charity of its neighbours and the assistance of its friends. Husayn Khan himself witnessed with bitterness the undoing of all his labours, was condemned to lead in obscurity the remaining days of his life, and tottered to his grave, abandoned and forgotten, alike by his friends and his enemies.

Consequence to Haji Mirza Aqasi

The next who sought to challenge the Faith of the Bab and to stem its progress was Haji Mirza Aqasi. It was he who, for selfish purposes and in order to court the favour of the abject ulamas of his time, interposed between the Bab and Muhammad Shah and endeavoured to prevent their meeting. It was he who pronounced the banishment of his dreaded Captive to a sequestered corner of Adhirbayjan and, with dogged vigilance, kept watch over His isolation. It was he who was made the recipient of that denunciatory Tablet in which his Prisoner foreshadowed his doom and exposed his infamy. Barely a year and six months had passed after the Bab had reached the neighbourhood of Tihran, when Divine vengeance hurled him from power and drove him to seek shelter within the inglorious precincts of the shrine of Shah-'Abdu'l-'Azim, a refugee from the wrath of his own people. From thence the hand of the Avenger drove him into exile beyond the confines of his native land, and plunged him into an ocean of afflictions until he met his death in circumstances of abject poverty and unspeakable distress.

Consequence to Regiment

As to the regiment which, despite the unaccountable failure of Sam Khan and his men to destroy the life of the Bab, had volunteered to renew that attempt, and which eventually riddled His body with its bullets, two hundred and fifty of its members met their death in that same year, together with their officers, in a terrible earthquake. While they were resting on a hot summer day under the shadow of a wall on their way between Ardibil and Tabriz, absorbed in their games and pleasures, the whole structure suddenly collapsed and fell upon them, leaving not one survivor. The remaining five hundred suffered the same fate as that which their own hands had inflicted upon the Bab. Three years after His martyrdom, that regiment mutinied, and its members were thereupon mercilessly shot by command of Mirza Sadiq Khan-i-Nuri. Not content with a first volley, he ordered that a second one be fired in order to ensure that none of the mutineers had survived. Their bodies were afterwards pierced with spears and lances, and left exposed to the gaze of the people of Tabriz. That day many of the inhabitants of the city, recalling the circumstances of the Bab's martyrdom, wondered at that same fate which had overtaken those who had slain Him. "Could it be, by any chance, the vengeance of God," a few were heard to whisper to one another, "that has brought the whole regiment to so dishonourable and tragic an end? If that youth had been a lying impostor, why should his persecutors have been so severely punished?" These expressed misgivings reached the ears of the leading mujtahids of the city, who were seized with great fear and ordered that all those who entertained such doubts should be severely punished. Some were beaten, others were fined, all were warned to cease such whisperings, which could only revive the memory of a terrible adversary and rekindle enthusiasm for His Cause.

Consequence to Amir-Nizam and Vazir-Nizam

The prime mover of the forces that precipitated the Bab's martyrdom, the Amir-Nizam, and also his brother, the Vazir-Nizam, his chief accomplice, were, within two years of that savage act, subjected to a dreadful punishment, which ended miserably in their death. The blood of the Amir-Nizam stains, to this very day, the wall of the bath of Fin,[*] a witness to the atrocities his own hand had wrought.

[* "Every one knew that the Babis had foretold the death of the prime minister and predicted the manner of his going. It happened precisely, it is said, as the martyrs of Zanjan, Mirza Rida, Haji Muhammad-'Ali and Haji Muhsin had announced. Fallen into disgrace and pursued by the royal hatred, his veins were slashed open in the village of Fin, near Kashan, as the veins of his victims had been slashed. His successor was Mirza Aqa Khan-i-Nuri of a noble tribe of Mazindaran, and erstwhile minister of war. This new official took the title of Sadr-i-A'zam which is the privilege of the grand viziers of the Ottoman Empire. This occurred in 1852. (Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," p. 230.)]

1896 MHK - Account (Mírzá Mihdí Khán)

Src : "The Báb: Accounts of His Martyrdom," World Order", vol. 8 (1973) no. 1, pp. 23-26, trans. by Kazem Kazemzadeh and Firuz Kazemzadeh from, Mírzá Mihdí Khán Zaiymu'd-Dawlih, Miftáh-î Bábu'l-Abváb yá Táríkh-î Báb v Bahá (Tehran, 1346 A.H.).

Dating

The next morning, 27 Sha'bán A.H. 1265, according to official books, or, as the Bábis think, in the morning of 18 Sha'bán A.H. 1266, those three persons [the Báb, Mullá Muhammad- Alíy-i Zunúzí, and Sayyid Husayne-i-Yazdí] accompanied by a group of soldiers and guards under the commander of the governor's guard, were taken to the house of the late Hájí Mírzá Báqir... Here the Báb concealed his convictions,

Fatva - Hájí Mírzá Báqir

The author of the Násikhu't tavárikh [the official royal history] writes that he [Hájí Mírzá Báqir] issued a fatvá for execution of the Báb. To me, however, this remains unproved, for I have heard from many sources that the above named mujtahîd did not meet him [the Báb] because he [the mujtahîd] either was, or pretended to be, ill.

Muhammad-i-Mamáqání

The Báb was then taken to the house of Mullá Muhammad-i-Mamáqání, head of the Shaykhí clergy. My grandfather, my father... and many other members of the nobility were present. When the Báb entered the house, the master of the house welcomed him with honour, sat him down in a place of honour next to himself, and, beginning the conversation, asked "Do these writings and books belong to you?" The Báb replied, "Yes, these are my books. I wrote them with my own hand." The host asked, "Do you admit the authenticity of everything in these writings?" The Báb said, "Yes, I admit their authenticity." The host asked, "Do you still maintain your conviction? You said that you were the Mihdí, the expected Qá'im from the family of the Prophet Muhammad." The Báb replied, "Yes." Mamáqání said, "Now your execution has become mandatory and your blood will have been spilled to no purpose..."

Concerning this point, there is disagreement among the narrators of the event. The author of the Násikhu't tavárikh says that the Báb at the meeting also concealed his belief and, to save himself, turned to the Hujjatu'l Islám [Proof of Islám, Mamáqání], pleading, crying, and holding on to the hem of his garment; but the latter pushed him away, and, saying, "You have sinned now as in the past," left the meeting. However, I have heard my father tell repeatedly, "At this meeting the Báb did not conceal his mission, and when Hujjatu'l-Islám rose to leave the room, he [the Báb] caught the hem of his robe and said to him, 'Hujjat, and you too are issuing a fatvá for my execution?" Then the host pushed him away and exclaimed, 'O infidel, you have yourself by your blasphemous writings and words issued the fatvá for your execution!'"...

Arraignment - Siyyid 'Alíy-i Zunúzí

They were then taken to the house of Siyyid 'Alíy-i Zunúzí. Having talked to the Báb and having heard certain things from him, he too was convinced of the necessity of the execution...

Street Humiliations

When the governor announced to the guard the fatvá of the ulama, he ordered the Báb to be led along the big streets of the town and through the bazaar. Then they led the Báb, who had some sort of a hat like a nightcap on his head, his feet bare, except for socks, and Mullá Muhammad-'Alí in chains, through the city until they reached the square known as the Small Barracks...

Then the Báb was brought out through the first door that led to the square; and when they reached the roof of the cistern, they stopped for a moment, for a number of nobles and prominent persons of the city were present there. My father with some of his friends stood at the top of the stairs that led to the square. The Báb also stood there. Then my father and his friends approached the Báb and all begged him to recant his pretentions and not to spill his blood in a city famous because its citizens, more than the inhabitants of other towns, revered sayyids and noble descendents of the Prophet. But he paid no attention to my father's words and remained calm, and did not show any signs of fear, anxiety, or confusion...

The governor's farrásh-báshí [head of attendants] came to the commander of the special regiment and showed him the order of the judge [qádí] for the execution of the Báb and his comrade. But the officer refused to obey the judge's order, since as a military man under the command of the War Ministry he had the duty to obey only his own ministry...

Thereupon the head of the gate keepers went to the colonel of the Christian regiment and showed him the order of the judge. He submitted and appointed a detachment of the regiment to carry it out. The head of the detachment was Qúch-'Alí Sultán, a Muslim inhabitant of the town of Khuv.

Suspension

The head of the detachment ranged his detachment in three files. Then, having taken the Báb and his comrade, he led them to the spot where iron spikes had been driven in. Their shoulders were firmly bound with ropes, and they were lifted three zars [about three meters] off the ground.

Their faces were turned to the wall, but Mullá Muhammad-'Alí begged the head of the detachment to turn him to face the soldiers so that he could see the bullets flying toward him. The officer granted his request. Then he asked for his face to be placed at the Báb's feet, but this request was not accepted.

Volley 1 - Disappearance

Then the colonel, that is Sâm Khán, gave the order; and the soldiers raised their guns as for salute. The people fell silent, as though everyone had stopped breathing. Hearts pounded, joints shook, one could hear the hum like the hum of fly's wings. At the second command such silence descended upon the people so that it seemed a bird was sitting on their heads [sic]. One could hear the beat of hearts and pulses. At that moment Sâm Khán glanced toward the chief of the governor's gate keepers who held in his hand the order for execution, and the latter signaled to carry it out. Then Sâm Khán, the colonel, signaled the head of the squadron and ordered the first file to fire. Bullets whistled, and smoke filled the whole square. When the smoke cleared, it appeared that a bullet had struck Muhammad-'Alí. In such a state he called out to the Báb and spoke thus, "Are you content with me, O my master?"

As for the Báb, a bullet hit the rope, and the Báb fell to the ground and immediately ran into one of the rooms of the barracks close by the place of his fall and disappeared there. Because of the heavy smoke the spectators and the soldiers could not see the fall and flight of the Báb. When the people could not see the Báb, they raised a cry, and doubt invaded them. They thought to themselves: Did the Báb fly in the air, had he ascended to heaven, had he disappeared from sight?

The colonel and commander of the detachment were filled with anxiety and sensed fear. Therefore Sâm Khán gave an order and the soldiers formed a wedge and thus stopped the people's rush. He then ordered the soldiers to search the rooms off the square and find the Báb. The head of the squadron Qúch-'Alí Sultán, found the Báb in one of the rooms, dragged him by force from the room, hit him on the back of his head, and showed him to the people.

Volley 2 - Execution

Then, as the first time, he was tied with rope and shot. This time he was hit by more than twenty bullets, and his whole body, but his face which remained whole, was mangled.

His body stopped shaking, and the people, having quieted down, came out of their state of doubt and temptation, and it became clear to them that the Báb did not fly through the air, did not rise to heaven, did not disappear from sight. But had, for only a moment, hid in a room off the square.

Body

Thereupon their bodies were lowered, ropes were tied to their legs, and they were dragged through the streets and the bazaar to the gate of the main street. From there they reached the Barracks Square [sic]. Then they threw the bodies in the moat opposite the middle tower, and there the bodies were eaten by beasts and birds.

Thus this event is described by the author of the Nasikhu't tavarikh, and that narrative in everything but two particulars coincides with my father's stories.

First, my father did not see the commander of the squadron hit the Báb on the back of his head as alleged. Second, my father did not confirm that the Báb's body was dragged through the streets and the bazaar to the edge of the moat.

Scene Revisit / Body

A few months before my last departure from Iran my father told me everything he had seen and heard of the case of the Báb's execution and showed me the arch under which the Báb and his comrade had been thrown [=executed?] and the spot where my father had stood. Then he led me to the moat and showed me the place where the bodies of the Báb and his comrade had been thrown and said to me, "In the evening of the second day after the Báb's execution, I, together with several persons whose names I have forgotten, came to this place and saw the Body of Muhammad-'Alí. His body was in pieces and nothing remained of it. But the body of the Báb had not been mangled except for the right side of the pelvis and the right thigh. His shirt and qahá [outer garment] were on him. He lay on his left side, and on that spot, except for a group of onlookers, there was no watch or guard."

19?? TAB - Tablet for 9th July (Abdu'l-Bahá)

Translated from the Persian by Khazeh Fananapazir

Src : http://www.bahai-library.org/file.php?file=abdulbaha_day_martyrdom_bahaullah

O thou honoured 'Alí Akbar!

This day is the day of the Martyrdom of His Holiness, the Exalted One, may our heart be sacrificed for His sanctified blood.

This Day is the day in which this "Sun of Truth" concealed itself behind the clouds of providence.

This Day is the day in which this luminous Orb did set!

This Day is the day in which that Body, pure and without blemish or spot fell upon and rolled onto the blood soaked earth

This Day is the day in which His chest and His heart, immaculate and pure like unto a spotless mirror, was riddled by thousands of bullets!

This Day is the day in which that "Divine Lamp" became severed from Its physical frame!

This Day is the day in which the cries and lamentations of the Concourse on high are raised

This Day is the day in which the inhabitants of the Kingdom of God weep and moan, the eyes in tears and their hearts torn!

1900 FAZ - Lessons by Abul Fazle, Port Said (1900-01)

Src : Pilgrim Notes PDF P282-3

Bab was a traveller, like Abraham, and possessed the stick of Moses (the power of argument), like Mahomet he was a merchant and like Christ crucified, and he was put into prison by the Shah of Persia and his ministers because they were frightened of his power; the latter made a council to kill him so they hung him and his secretary on a wall upside down. A Christian regiment fired at them but the bullets only killed the Secretary and cut the ropes by which the Bab was bound so that he fell to the ground without harm. After the smoke of the guns had cleared away the Bab was found writing with charcoal on the wall in an adjoining guard room. The regiment was ordered to fire again but they refused. A Mahommedan regiment was then called and he was killed.

1904 QAZ - Brief History of Baha'u'llah (M Qazvini)

Info : p.88 - presumeably an allusion to the Martyrdom of the Bab

Again, whilst at the table, one of the Americans asked leave of Abbas Effendi to take his photograph, because he was only photographed when 27 years old, i.e., 1867. He refused and said that he will not be photographed until he puts on his head his Father's Fez, and be led to the field of martyrdom, where thousands of bullets pierce his body. His speech had such a great effect on those present, that some of them cried and wept bitterly.

1905 NIC - Siyyid Ali-Muhammad dit le Báb (A L M. Nicolas) [English]

Src : For full translation, see "A Prophet in Modern Times" by Peter Terry at http://www.lulu.com/content/2283227

Full Text (Original French) : http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Seyyed%20Ali%20Mohammed%20dit%20le%20Bab.tif

Peter Terry's Translation:

...It is then that a strange event occurred, unique in the annals of humanity. The two companions solidly attached to one another had placed before them the Christian regiment of the Bahadurans. Upon a signal given by their chief the soldiers fired. Then Mulla Muhammad-Ali was seen covered with wounds, dying, running towards his Master, and his words terrified the witnesses: "Master," he said, "master, are you content with me?" The bullets had cut the cords which held the Bab, who dropped to his feet, without a scratch... the soldiers took him again, attached him once more to the infamous pole, and this time Siyyid 'Ali Muhammad rendered his soul to God. It was on Monday the 27th of Sha'ban that this event took place... The most sure testimonies of the very spectators of this drama and of its actors do not leave me in any doubt that the body of Siyyid 'Ali Muhammad was received by pious hands and that finally, after vicissitudes which I will recount, received a sepulchre worthy of him.

When the execution was completed, the troops retired, the crowd dispersed and the bodies were confided to the soldiers on guard. The Comte de Gobineau would have it, with some other authors, that the body was marched through the streets of the town for three days. Although this fact is in general denied by tradition, I accept it as true because it is believable. In any case, night having come, the body was left where it was, alone and abandoned, or it was guarded by soldiers... One has no doubt been able to perceive in the course of this story what persian sentinels are made of; their function essentially consists in sleeping in front of the trust they have been charged with guarding...

p. 375 *[Src: Dawnbreakers]*

An extraordinary thing happened, unique in the annals of the history of humanity: the bullets cut the cords that held the Bab and he fell on his feet without a scratch.

p. 377 [Src: Dawnbreakers]

M. de Gobineau, in agreement with the authors of the Nasikhu't-Tavarikh, of Rawdatu's-Safa, of Mir'atu'l-Buldan, in a word with all the official historians, relates that after the execution the body of the Bab was thrown in a moat of the city and devoured by dogs. In reality it was not so, and we shall see why this news had been spread by the authorities of Tabriz (little eager to draw upon themselves a rebuke of the government for a favor dearly sold) and by the Babis, desirous to prevent any further investigation by the police. The most reliable testimony of the actual witnesses of the drama or of its actors do not leave me any doubt that the body of Siyyid Ali-Muhammad was carried away by pious hands and, at last, after various incidents which I shall narrate, received a burial worthy of him.

p. 379 *[Src: Dawnbreakers]*

By a strange coincidence, the bullet only touched the cords which bound the Bab, they were broken and he felt himself free. Uproar and shouts arose on all sides, no one understanding at first what it was all about.

1905 NIC - Siyyid Ali-Muhammad dit le Báb (A L M. Nicolas) [French]

Full Text (French) : http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Bab/Seyyed%20Ali%20Mohammed%20dit%20le%20Bab.tif

<p373>

...

Et la lettre se termine par des preuves cabalistiques et des hadis.

Ainsi donc le Bab se déplaisait vivement dans sa prison et il y resta relativement longtemps puisqu'en somme le document que nous venons de citer est de 1264 et l'exécution du martyr n'eut lien que le 27 Chahaban de l'an 1266 (8 juillet 1850).

Mais l'exécution fut précédée d'un changement de prison : on lui fit, en effet, quitter Makou pour Tchéhériq. Mirza Taghi Khan, Emir Nizam qui était alors premier ministre, voyant que la révolution babie se dessinait de plus en plus et prenait une formidable apparence s'avisa que le meilleur moyen d'apaiser toutes ces révoltes serait de supprimer celui qu'il considérait comme le chef de tous ces mouvements, c'est-á-dire le Bab lui-même.

Il en référa au Chah qui crut devoir lui faire remarquer que tous ces ennuis étaient dus á Hadji Mirza Aghaci, l'ancien Sadr A'azam de son père, qui ordonna l'emprisonnement du Réformateur à Makou sans l'avoir fait venir à Téhéran où on l'aurait soumis à une enquête. «Aussi le vulgaire a-t-il cru qu'il y avait en lui une science ou un miracle quelconque. Si on l'avait laissé venir à Téhéran et y discuter publiquement, on se serait vite aperçu qu'il n'y avait rien en lui.»

Ces réflexions judicieuses attirèrent une réponse digne d'admiration: «Les paroles des Rois, sont les <p374> Rois des Paroles», fit observer le premier vizir d'un ton convaincu «ce qui n'empêche pas, ajouta-t-il, que nous n'avons plus aujourd'hui d'autre moyen que de le tuer.»

Je ne sais si la conversation dura longtemps sur ce ton, toujours est-il que Soleïman Khan Afchar fut envoyé à Tauris pour y procéder à l'exécution.

Quand Soleïman Khan fut arrivé à destination, Hamzé Mirza Ichmèt ed Dowlèh - qui était alors gouverneur de l'Azerbaïdjan - ordonna de faire venir le Bab de Tchéhériq. On fit amener en même temps ses disciples qui le suivaient partout, c'est-à-dire A Séyyèd Housseïn et Molla Mohammed Yezdi.

On invita alors les oulémas à une grande conférence, mais ceux-ci s'y refusèrent, déclarant que les idées de l'accusé étaient hérésiarques et que, par cela même il méritait la mort.

Ichmèt ed Dowlèh, voyant le dégoût - je traduis en ce moment un auteur musulman - des oulémas, fit venir de nuit le Bab qui se serait rencontré, dans une réunion préparée à cet effet, avec Mirza Hassan Khan Vézir Nizam et Hadji Mirza Ali. Ceux-ci l'auraient interrogé sur l'explication d'un hadis difficile et le Réformateur serait - ce qui est invraisemblable - resté coi. Alors Ichmèt ed Dowlèh, prenant la parole, lui demanda de faire descendre des versets au sujet des flambeaux de cristal: le Babobéit, mais on écrivit ce qu'il répondit. Quelques instants après, invité à répéter une seconde fois les mêmes versets, il ne put le faire. Dès lors, il était jugé, et il fut condamné à mort.

Cependant on voulut que l'exécution fut publique, car on pensait que si elle avait lieu secrètement, rien ne pourrait empêcher le peuple de croire à une ascension miraculeuse au ciel. On décida donc que le Bab serait promené à travers les rues de la ville et exécuté sur la grande place - qui, chose étrange, <375> porte à Tauris le nom de Place du Sahab-èz-Zéman.

On prit donc le Séyyèd avec Molla Mohammed Ali Yezdi et Seyyèd Housseïn : on les conduisit chez Hadji Mirza Bagher Imam Djoum'èh de la ville, chez Molla Mohammed Mamaqani et chez A Seyyèd Ali Zénouzi. Ceux-ci délivrèrent un fetva ordonnant l'exécution.

Dès lors commença la promenade douloureuse à travers les bazars, au cours de laquelle A Seyyèd Housseïn - chargé par son Maître de l'exécution de ses dernières volontés se rétracta, renia le Bab, et sur l'ordre des bourreaux lui cracha à la face.

Il accomplit la mission qui lui avait été confiée et fut, un peu plus tard, exécuté à Téhéran.

Arrivé sur la place fatale, on fit en vain tous les efforts pour détacher Molla Mohammed Ali de ses convictions; on fit venir sa femme et ses petits enfants : il refusa obstinément de les écouter, se bornant à demander comme dernière grâce d'être tué avant son maître.

C'est alors que se passa un fait étrange, unique dans les annales de l'humanité. Les deux compagnons solidement attachés virent se placer devant eux le régiment chrétien des Bahadourans. A un signal donné par leur chef les soldats tirèrent. On vit alors, on vit Molla Mohammed Ali couvert de blessures, mourir en se tournant vers son maître, et ses paroles, vinrent épouvanter les assistants : «Maître, disait-il, maître, es tu content de moi?»

Les balles étaient venues couper les cordes qui retenaient le Bab, celui-ci retomba sur ses pieds, sans une égratignure. «Ah! si à ce moment il avait découvert sa poitrine» dit l'historien des Moutanabyins, et s'il se fut mis à crier: O soldats, o hommes, vous êtes vous-mêmes témoins de ce miracle que sur 1000 balles pas une seule n'a pu m'atteindre, et quelques <376> unes sont venues couper mes liens, tous se fussent en hurlant, précipité à ses pieds.» Mais, continue notre auteur, Dieu voulut faire connaître la vérité: c'est pourquoi il le fit fuir.

Je ne suis, et ne puis être, en ce qui concerne ces derniers mots de l'avis d'Ethézad ès Saltanéh: les chrétiens sont en effet convaincus que si Jésus-Christ avait voulu descendre vivant de la croix, il l'eût fait sans difficulté: il est mort volontairement, parcequ'il devait mourir et pour accomplir les prophéties. Il en est de même pour le Bab, disent les babi, qui voulut donner aussi une sanction évidente à ses paroles. Lui aussi mourut volontairement, parceque sa mort devait sauver l'humanité.

Qui dira jamais les paroles que le Bab put prononcer au millieu du tumulte sans nom qui accueillit son départ: qui saura quels souvenirs agitaient sa belle âme, qui nous dira jamais le secret de cette mort.

Quoiqu'il en soit, les soldats le reprirent, l'attachèrent de nouveau au poteau infâme, et cette fois Seyyèd Ali Mohammed rendit son âme à Dieu.

Ce fut le lundi 27 chahaban qu'eut lieu cet événement.

Google Translation

And the letter ends with cabalistic proofs and hadis.

Thus the Bab disliked himself strongly in his prison, and he remained there for a long time, since in fact the document we have just quoted is from 1264, and the execution of the martyr was related only to the 27th Shahaban of the year 1266 8 July 1850).

But the execution was preceded by a change of prison; in fact, he was made to leave Maku for Tcheheric. Mirza Taghi Khan, Emir Nizam who was then Prime Minister, seeing that the Babylonian revolution was emerging more and more and taking a formidable appearance, thought that the best way to appease all these revolts would be to suppress the one he considered the leader of all these movements, that is, the Bab himself.

He referred to the Shah, who thought it his duty to point out that all these troubles were due to Hadji Mirza Aghaci, his father's former Sadr A'azam, who ordered the imprisonment of the Reformer in Maku without bringing him to Tehran where it would have been investigated. "So the vulgar believed that there was a science or some miracle in him. If we had let him come to Tehran and discuss it publicly, we would soon have noticed that there was nothing in him. "

These judicious reflections attracted a reply worthy of admiration: "The words of the Kings are the Kings of Words," remarked the first vizier in a convinced tone, "which does not, however, we now have no other means than to kill him. "

I do not know if the conversation lasted for a long time, but Solehman Khan Afchar was sent to Tauris to carry out the execution.

When Soleikan Khan arrived at his destination, Hamzé Mirza Ichmèt ed Dowleh - who was then governor of Azerbaijan - ordered the Bab of Cheheriq to be brought. At the same time, his disciples, who were following him everywhere, were brought in, that is to say, to Seyyed Hussein and Molla Mohammed Yezdi.

The scholars were then invited to a grand conference, but the latter refused to do so, declaring that the ideas of the accused were heresiarchs, and that by that very fact he deserved death.

Ichmèt ed Dowlèh, seeing the disgust - I translated at this moment a Muslim author - of the Ulema, brought the Bab into the night, in a meeting prepared for this purpose, with Mirza Hassan Khan Vezir Nizam and Hadji Mirza Ali. They would have questioned him about the explanation of a difficult hadis and the Reformer would be - which is unbelievable - remained hidden. Then Ichmèt ed Dowlèh, speaking, asked him to send down verses about the crystal candles: the Babobeit, but they wrote what he answered. A few moments after, invited to repeat the same verses a second time, he could not do it. From that time he was tried, and he was condemned to death.

However, it was intended that the execution be public, for it was thought that if it were secretly held, nothing could prevent the people from believing in a miraculous ascent to heaven. It was decided, therefore, that the Bab should be wandered through the streets of the city, and executed on the great square, which, strangely, bears the name of the Place du Sahab-èz-Zeman in Tauris.

So they took the Seyyed with Molla Mohammed Ali Yezdi and Seyedd Houssein: they were taken to Hadji Mirza Bagher Imam Djoum'eh of the city, to Molla Mohammed Mamaqani and to A Seyyed Ali Zenuzi. They delivered a fetva ordering the execution.

From that time began the painful walk through the bazaars, in the course of which A Seyedd Houssein, charged by his Master with the execution of his last wills, retracted, denied the Bab, and on the order of the executioners spat in his face .

He accomplished the mission entrusted to him and was, a little later, executed in Tehran.

On reaching the fatal place, vain efforts were made to detach Molla Mohammed Ali from his convictions; his wife and grandchildren were summoned, and he obstinately refused to listen to them, confining himself to asking for the last grace of being killed before his master.

It was then that a strange event occurred, unique in the annals of humanity. The two companions, firmly attached, saw themselves placed before them the Christian regiment of the Bahadourans. At a signal given by their leader the soldiers fired. Then they saw Molla Mohammed Ali covered with wounds, and died, turning to his master, and his words came to scare the attendants. "Master," said he, "master, are you satisfied with me?"

The bullets had come to cut the strings holding the Bab, which fell on his feet without a scratch. "Ah! if, at that moment, he had discovered his breast, "said the historian of the Moutanabyins," and if he had begun to shout: O soldiers, men, you yourself are witnesses to this miracle that on 1000 bullets not a single one and some of them came to cut off my bonds, and all of them had screamed and hurled themselves at his feet. "But, continued our author, God wanted to make known the truth, and so he caused him to flee.

I am, and can not be, as regards these last words of the opinion of Ethhezad in Saltaneh: Christians are convinced that if Jesus Christ had wished to descend alive from the cross, he would have done so without difficulty: he died voluntarily, because he was to die and to fulfill the prophecies. It is the same with the Bab, say the Babi, who also wished to give an evident sanction to his words. He also died voluntarily, because his death was to save mankind.

Who will ever say the words which the Bab was able to pronounce in the midst of the nameless tumult which welcomed his departure: who will know what recollections his beautiful soul was agitating, who will ever tell us the secret of this death.

Anyway, the soldiers took him back, tied him back to the infamous post, and this time Seyyed Ali Mohammed surrendered his soul to God.

It was Monday, May 27, that this event took place.

1909 JUL - Diary (Juliet Thomson) (1909-07-03)

Luncheon Talk of Abdu'l-Baha for 3 July 1909:-

...The Bab exposed His breast to thousands of bullets from the enemy....

1911 JUL - Diary (Juliet Thomson) (1911-08-25)

"In this Cause," He said, "hundreds of families have sacrificed themselves. There have been more than twenty thousand martyrs. The breast of His Highness the Báb was riddled by dozens of bullets; Bahá'u'lláh suffered years and years in prison; and We have had all these difficulties and borne all these trials that the canopy of Oneness might be uplifted in the world of humanity, that Love and Unity might be established amongst mankind, until all countries become as one country, all religions be merged into one religion, all the continents be connected and between all hearts a perfect understanding and love may appear.

1912 PAR - Paris Talks

Src: http://bahaitext.info/btxt.asp?buk=pt&tgt=81:4+11&wds=xd

Orig Date: 1911-11-09

God's Love it was that sustained the Bab and brought him to his supreme sacrifice, and made his bosom the willing target for a thousand bullets.

1919 LAT - Pilgrim Notes of Abdu'l-Baha (George Latimer)

Full Text : http://bahai-library.com/pilgrims/light.of.world.html

19 November 1919, Lunchtime:

Mr. Latimer: "Did 'Abdu'l-Baha dictate or write the Mysterious Forces?"

'Abdu'l-Baha: "I dictated it."

Mr. Latimer then asked concerning the authorship and authenticity of the Traveller's Narrative.

'Abdu'l-Baha: "The one who wrote the Narrative (not the Notes) received most of his material from me."

[The "(not in notes)" may either be Abdu'l-Baha words or a later editor's words]

19 November 1919, Evening meal:

Mr. Latimer: "Was the BábÍ, Aga Muhammad-'AlÍ, who was martyred with the Báb, killed with the first volley or the second?"

'Abdu'l-Bahá: "With the first one he was killed. He was mutilated. But the body of His Holiness the Báb was not hit by the first discharge."

Then Mr. Latimer asked about the taking of the body of the Báb to Tihrán.

'Abdu'l-Bahá: "It is just as it is written in the Traveller's Narrative.

Read it in the Traveller's Narrative. It is the same. All the other accounts are without foundation. Suleyman Khan, the martyr, brought His Blessed Body to Tihrán."

The Evening Meal 24 November 1919

"Humiliation would be this: 'Take Abbás. Beat him. Put chains on his neck. Bring him and hang him up, and have one regiment come and fire at him a thousand bullets.' They shot a thousand bullets at my forerunner. This same declaration was made upon the cross. God willing, I will give the same also. There will be no greater glory than that for me. Therefore, whoever humiliates me, for the purpose of humiliation, for me that is glory. No glory is higher than this - that some day they shall hang me and fire at me a thousand bullets. Fire! Shoot! Why? They have made me walk in the footsteps of my forerunner. The object is this, in the Cause of God there is no humiliation.

How the Notes were Taken

The notes state how they were taken:-

"A few of the luncheon talks were taken down in English by Mr. Latimer. The rest were all interpreted by Shoghi Effendi, the grandson of 'Abdu'l-Baha, and transcribed in the original Persian by Dr. Lutfullah Hakim of London. Each day they were translated into literal English. We owe an unending debt of gratitude to these two devoted souls, who by their tireless energy and servitude made it possible for us to share these precious Gems with the friends of God."

1919 FUJ - Pilgrim Notes of Abdu'l-Baha (Fujita)

Src : PDF of Pilgrim Notes

Note : This is the parallel version to the above. The contrast between Anis' and the Bab's martyrdom appears to be correctly recorded since it is in both Latimer and Fujita, but only Latimer's notes make sense

of it; it therefore looks like Fujita has recorded a duplication of the word 'second' from the line before. Latimer generally in his notes seems to show much more detailed precision than Fujita, who was Japanese.

Mr. L. : Was the companion of The Bab who was martyred with him killed with the first volley or the second?

Abdu'l-Baha : The second. He was mutilitated, but the body of The Bab was not hit by the first volley. The Traveller's Narrative gives the correct account of the martyrdom and the rescuing of the body of The Bab. Suleyman Khan, the martyr, brought the blessed body to Teheran.

1923 BNE + Bahá'u'lláh and the New Era (J Esslemont)

Src (1923 ed) : https://archive.org/download/MN40206ucmf_3

Full Text (1980 ed) : Ocean, or http://reference.bahai.org/en/t/o/BNE/bne-20.html

Full Text (1923 ed) : http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/Baha'u'llah%20and%20the%20New%20Era%201923%20Edition.rtf

Date, Led to the Square

On the 9th of July, 1850, [Friday, 28th Sha'ban, 1266 A.H.] the Bab Himself, Who was then in His thirty-first year, fell a victim to the fanatical fury of His persecutors. With a devoted young follower name Aqa Muhammad Ali, who had passionately begged to be allowed to share His martyrdom, He was led to the scaffold in the old barrack square of Tabriz.

Suspension

About two hours before noon the two were suspended by ropes under their armpits in such a way that the head of Muhammad Ali rested against the breast of his beloved Master. A regiment of Armenian soldiers was drawn up and received the order to fire.

Volley 1

Promptly the volleys rang out, but when the smoke cleared, it was found that the Bab and His companion were still alive. The bullets had but severed the ropes by which they were suspended, so that they dropped to the ground unhurt. They proceeded to a room nearby, where they were found talking to one of their friends.

Re-Suspension

About noon they were again suspended. The Armenians, who considered the result of their volleys a miracle, were unwilling to fire again, so another regiment of soldiers had been brought on the scene, who fired when ordered.

Volley 2

This time the volleys took effect. The bodies of both victims were riddled by bullets and horribly mutilated, although their faces were almost untouched. By this foul deed the Barrack Square of Tabriz became a second Calvary.

Feelings

The enemies of the Bab enjoyed a guilty thrill of triumph, thinking that this hated tree of the Babi faith was now severed at the root, and its complete eradication would be easy! But their triumph was short-lived! They did not realize that the Tree of Truth cannot be felled by any material axe. Had they but known, this very crime of theirs was the means of giving greater vigour to the Cause. The martyrdom of the Bab fulfilled His own cherished wish and inspired His followers with increased zeal. Such was the fire of their spiritual enthusiasm that the bitter winds of persecution but fanned it to a fiercer blaze: The greater the efforts at extinction, the higher mounted the flames.

Thrown into Moat

Tomb on Mount Carmel

After the Bab's martyrdom, His remains, with those of His devoted companion, were thrown on the edge of the moat outside the city wall.

Bodies Recovered and eventual rest

On the second night they were rescued at midnight by some of the Babis, and after being concealed for years in secret depositories in Persia, were ultimately brought, with great danger and difficulty, to the Holy Land. There they are now interred in a tomb beautifully situated on the slope of Mount Carmel, not far from the Cave of Elijah, and only a few miles from the spot where Baha'u'llah spent His last years and where His remains now lie. Among the thousands of pilgrims from all parts of the world who come to pay homage at the Holy Tomb of Baha'u'llah, none omit to offer prayer also at the shrine of His devoted lover and forerunner, the Bab.

1933 TWE - Cairo to Persia and Back (Owen Tweedy)

Url : http://bahai-library.com/tweedy_cairo_persia_back

Printed in : "The Babi and Baha'i Religions, 1844-1944" (Moojan Momen) - Chapter : Accounts of the Báb and His Martyrdom

Then our guide became suddenly serious. Below us was the place where some eighty years ago Mirza Ali Mohamed, the founder of the Baha'i Religion, had been executed for heresy and sedition. He was a native of Shiraz, and at the early age of twenty-four declared himself as the 'Bab' or Gate whereby the world

might enter into the joys of the Divine Revelation which had been vouchsafed to him. His was a religion of love, and his mission was that of a John the Baptist to prepare the world to receive another and a fuller demonstration of God's mercy. He gained adherents rapidly, and as rapidly earned the hostility of the powerful orthodox oligarchy in the country, who quickly persuaded the Shah that the movement was dangerous to the dynasty and must be suppressed. The Bab was forthwith arrested, and in due course, after a farce of a trial was condemned to death.

Our guide's grandfather had been in Tabriz and had witnessed the execution. 'The Bab was to be shot with two of his disciples, but they were offered an opportunity to recant before they were pinioned. One succumbed to the temptation and was released; but the Bab and the other stood firm, and were suspended by the arms from gallows-like frames in front of the firing-squad. The order was given and the volley rang out; but when the smoke had cleared away the Bab's friend hung dead on his ropes, but the Bab himself had disappeared. The bullets had cut the ropes and he had fallen unharmed and had escaped into the crowd. Of course he was discovered almost at once, and once again he was hoisted on to the gallows. But the first firing squad refused to act again, and it was only with the greatest difficulty that other soldiers were found to take their place. This time there was no mistake, and the Bab died. Afterwards his body was smuggled away by his friends and buried in a secret tomb, and even to-day none save the highest leaders of the Bahai religion know where he is buried.'

I would add that during the whole time we were in Persia we never, save on this occasion, discussed Bahaism with anyone - or perhaps it would be more accurate to say that no one ever discussed it with us. It is still a proscribed faith in Persia, and though it has tens of thousands of adherents everywhere in the country - to say nothing of its enormous following abroad, particularly in America - it has been driven underground by official disfavour and in many ways resembles a secret society rather than a religion.

The bazaars are huge, but they are less beautiful and more rambling than the splendid arcades of Shiraz. Not that this in any way detracts from their charm; for to me their darkness and their many twists and turns had a romantic attraction of their own; and in fact I felt absolutely at home in them and had a great time buying my carpet, a fine Tabrizi runner which proved to be the last addition to my carpet map of Persia. ...

193? KDJ + Khadijih Bagum, Wife of the Bab (Balyuzi)

Full eText : Ocean

'Haji Mirza Siyyid 'Ali's martyrdom in Tihran, and the martyrdom of that Blessed Person [the Bab] in Tabriz were concealed from the women of the family, and whenever we mentioned rumours that had come to our ears, the men would hotly deny them - all lies they would say.'

Of course the men of the family knew what had happened. Even before those dire events had come to pass, Haji Mirza Abu'l-Qasim, the brother of Khadijih Bagum, had found it impossible to stay in Shiraz, and had taken Mirza Javad, the eighteen-year-old son of Haji Mirza Siyyid 'Ali, with him to go on pilgrimage to Mecca.

Mirza Javad had, only a year before, married his cousin, Khadijih Sultan-Bagum, a daughter of Haji Mirza Siyyid Muhammad. On the way back, the youthful Mirza Javad (now a Haji) fell ill and died at Jiddah, where he was buried.* Haji Mirza Abu'l-Qasim, now alone, visited the holy shrines of 'Iraq before returning home. More than a year had passed since the martyrdom of the Báb and that of His uncle, when Haji Mirza Abu'l-Qasim reached home with the sad news of the death of Haji Mirza Javad. The announcement of this youth's lamentable death perforce revealed the fact that his father was dead, too - cruelly beheaded in Tihran. And the martyrdom of the Báb Himself could no longer be kept a secret. Now, all three were mourned together.

The mother of the Báb was inconsolable. The spiteful attitude and the lashing, wounding tongues of some members of the family, who were still bitterly hostile, intensified her agonies, until she could not bear any longer the injuries inflicted upon her and decided to take herself away from Shiraz. At first she wished to go to Mashhad - the most sacred city of Iran, where the remains of the Eighth Imam, 'Ali Ibn Musa'r-Rida, repose - and have her mother with her. But she changed her mind, leased the house of the Báb to Mirza Muhammad-Husayn-i-Bazzaz, and, accompanied by Bibi Gawhar* - a sister of Haji Mirza 'Abdu'llah Khan-i-Balyuz - and Haji Mubarak, the faithful black servant of the Báb, went to Karbila and resided there for the rest of her life. Later, Mirza 'Abdu'l-Majid and his wife, both believers, went to live in the same holy city. The wife of Mirza 'Abdu'l-Majid served the mother of the Báb with exemplary devotion.

Khadijih Bagum, recalling those days of desolation and distress, would say: 'Her departure from Shiraz added greatly to my burden of sorrow and deepened the sadness of my heart. I had no longer by my side a comforter whose love and sympathy and care had sustained me over the years. I went to live with my sister, the widow of Haji Mirza Siyyid 'Ali. She herself had lost both her husband and her only son within the space of one year. As great as was my sorrow, hers was even greater and I had to comfort her. The loyal, faithful Fiddih was with me.

'Of the servants and the maids whom we had in the house, no one knew of the martyrdom of that Blessed Being and the martyrdom of His uncle. It was not possible to talk of such matters with anyone. In Karbila, Haji Mubarak had purchased a broom with a green handle to sweep every day the courtyard of the Shrine of Imam Husayn. Since green is the colour of the House of Muhammad, Haji Mubarak meant to keep alive

the hope that one day he would see again, with his own eyes, the luminous face of his beloved Master in this world. In Shiraz we told Fiddih and others that the Master and His uncle had gone to Bombay for the purposes of trade. When our house was being repaired Fiddih was so happy, saying all the time that the Master was on His way home, and the house was being repaired in preparation for His home-coming. The joy of this faithful soul was wonderful to behold and truly overwhelming. We were all deeply affected.

1940 CHH - Chosen Highway (Lady Blomfield)

Full e-Text : Ocean, or http://bahai-library.org/books/chosen/chosen3.html

The authorities, instigated by the religious enemies, who feared the increasing numbers of His adherents and their determined steadfastness, which threatened their own influence and power, decided upon the bold step of putting the Bab to death, hoping thereby to end His "troubling of the land."

"Let us kill this man, then see where his followers will be."

Tabriz

Accordingly, the Bab and His devoted disciple, Aqa Muhammad-'Ali Zunuzi, were taken to Tabriz, there to be done to death.

The night before this took place, the Bab said to him who so loved Him:

"Wilt thou not send me to the other world? It is surely better to go by the hand of a friend than of a foe."

This He said to test the love and faith of him.

The answer came.

"Thy body is human, but Thy word is the word of God. I am ready to obey."

"It is well, thou shalt not be required to do this thing, O My companion, but I say unto thee, that never shalt thou be separated from me, thou shalt be for ever with me."

The Square

On the next day the Bab was brought out from his prison into the public square. His green turban was taken off, so that He should not be recognized as a descendant of Muhammad; the people would not have permitted the sacrilege of putting a Siyyid to death. As to the mark on His forehead, the sacred sign, only the learned would be likely to see that, knowing its significance, and it was these very learned ones who had encompassed His death, in spite of this sign. [The above details were told to the writer by Haji 'Ali Yazdi.]

Suspension

The Bab and His friend were bound with ropes, and hung upon a wall, with their arms extended in the form of a cross. A company of soldiers stood ready, and the word of command was given to fire!

Volley - Disappearance

When the smoke had cleared, the Bab was seen to be seated in an adjoining room unharmed. Only the ropes, by which He was suspended, were severed. He was calmly writing. He looked up as official rushed in, then continued His work. Soon he laid down His pen, saying:

"It is finished. I am ready."

He was then conducted to the place of martyrdom.

Quiting

The officials, in terror and amazement, gave the word to fire once more.

The soldiers laid down their arms saying: "This thing is of God, we refuse to obey."

Volley - Execution

Another company was hastily brought, and the heroic young Herald allowed Himself to be sent forth into the other world by the bullets of His enemies.

Dating

The Martyrdom of the Bab and His friend took place on the 9th of July in the year 1850.

Báb's Mission

His Holiness the Bab had accomplished His mission, under difficulties inexpressible, in bonds and imprisonment, steadfastly facing scorn, contempt, revilings. He had succeeded in establishing the conditions of purity of heart in many "Waiting Servants," who had become his devoted follower; this condition of heart being necessary in order to be able to recognize "Him Whom God shall make Manifest."

"Blessed are they whose hearts are pure, for they shall see God."

As His Holiness the Spirit (the Lord Christ) hath said aforetime.

So the Bab said to his believers:

"The pure of heart shall see, that is with eyes of the spirit they shall recognize God, in his Great Manifestation now about to arise, as the glorious Sun on a dark and weary world."

And the "Gate" was thrown wide open into the Kingdom of Heaven.

Through this "Gate" the "Waiting Servants" should pass, drawing with them the despairing, the humble and lowly of heart, those whose heads are adorned with the Crown of Severance from all things of earth, and those pure and holy one, whose lives are made perfect through love.

For such are the dwellers in the new heaven, and the new earth.

Body

THE BODY OF THE BAB

The bodies of the Bab and of His faithful disciple, Aqa Muhammad-Ali, were taken in the dead of the night, wrapped in one aba, to the house of Rahim Khan-i-Kalantar.

The devoted Babi, who achieved this task with the wonderful courage and promptitude necessary to its success, Mirza Sulayman Khan, was afterwards martyred in the most cruel manner-lighted candles were inserted into the skin of various parts of his body; whilst they burned, and his torturers gloated over his sufferings, he sang praises to God, and chanted prayers with his last breath.

From the house of the Kalantar, the two bodies being put into one wooden case, were taken and hidden in the warehouse of one Mirza Ahmad-i-Milani, a place of concealment little likely to be discovered. Here they remained until Baha'u'llah requested Mirza Sulayman Khan to undertake again the dangerous guardianship of the revered bodies, and to bring them to Tihran.

This was done, and they were successfully placed with great secrecy in the tomb of a descendant of an Imam. In this appropriate resting-place they were hidden for some years.

At length 'Abdu'l-Baha arranged for the precious remains to be brought to Mount Carmel, near Haifa.

Those who were charged with the transportation had many obstacles to encounter on their way. To have taken it on board a ship, or on to any train, would have led to the disaster of discovery. Accordingly, they hired mules, and riding in a Takht-i-Ravan" (similar to a howdah), with the box, they brought it all the way by land from Tihran through Baghdad, and at length arrived in safety at Haifa.

Here it remained in secret, first in one house, then being taken for greater security to another hiding-place.

After some years it was placed in the mausoleum (tomb shrine), which had been especially built by 'Abdu'l-Baha on Mount Carmel.

The body of the faithful "companion," Aqa Muhammad-Ali, was now mingled with that of the Bab, his head resting on the breast of his beloved Master. Thus even in the earthly bodies, the promise, given the night before their martyrdom, was fulfilled.

"I say unto thee that never shall thou be separated from me; thou shalt be for ever with me."

Immediately upon His release from the prison of 'Akka, 'Abdu'l-Baha began to build a shrine for the body of the Bab, which had been kept so long in a secret place. Having with much difficulty, self-sacrifice, and great trouble accomplished this, He proceeded to have the sacred remains of the martyred Herald, and the beloved disciple, laid in a marble casket, which was placed in the shrine with great and solemn reverence.

Several persons who were present on the moving occasion of that sacred ceremony have tried to describe to the writer what they saw, and above all, what they felt.

"But it is impossible to find the words with which to tell you of the event of that great day. Perhaps you may touch the spirit of it with your spirit. The Master, bare-headed, with His hair like a halo of silver, His white robe falling around Him, His feet bare, descended into the tomb. His beautiful voice rose and fell in the cadence of the funeral chant, His face all shining and glorious, as though it were lighted from within.

"He Himself placed the earthly body of His Holiness the Bab, with that of His beloved and faithful disciple, in the marble sarcophagus.

"And when He spoke to us of the meaning of that day's event - of sacrifice, of love, of steadfastness, of heroism, shown all down the ages by those Great Messengers of God - our hearts, you can imagine, were too full for any utterance. We could but feel, Oh, the blindness of humanity! How it is unworthy of those whom it tortures and martyrs. And Oh, the stupendous love which came and endured for the sake of that same humanity!"

Khadijih Bagum

...

When at length the terrible story of the martyrdom of her husband came, even her mother, who had been staying with her in her isolation, was taken away from her, so that Khadijih-Bagum had no earthly comforter in this time of anguish.

...

Shaykh Mahmud

THE STORY OF SHAYKH MAHMUD

TOLD BY HIS GRANDDAUGHTER, NOW LIVING IN 'AKKA, 1922

The following story had an atmosphere of its own, spoken in Arabic, by a sweet-faced woman with a beautiful voice fraught with enthusiasm and sincerity, as she was sitting on the floor, near the feet of Munirih Khanum, the wife of 'Abdu'l-Baha. Listening to the translation by Munavvar Khanum, as the pictures were unfolded scene by scene, that morning, at the house of the Beloved Master, the occasion was one of those experiences most deeply engraved on my mind as I wrote the following:

It was the time of Ramadan in the 1850. The Shaykh and his family had fasted until sundown. Then they had their accustomed meal. When they had finished, my grandfather, then a little boy, cried out "Look! Look! The sun is risen again, the sun has come back!"

The whole family stood looking at the western sky, where a brilliant gleam was shining. It seemed to them miraculous, after the darkness which was there when they sat down to break their fast.

My great-grandfather hurried to consult an old Shaykh who was a much-revered friend. In a state of great distress he related to his friend the episode of the seeming return of the sun, being full of anxiety lest he and his family should have broken the law which requires them to fast until the setting of the sun.

The aged Shaykh made answer:

"You have not broken the law, but a terrible crime has this day been committed in a far-off city of Persia; they have murdered the Mihdi, for whom we have been waiting, who has come to herald the coming of the 'Great One' into this mortal world in fulfilment of the prophecies!

"Oh, the miserable blindness of man! How can such things be?"

On the next day the old Shaykh came to see my great-grandfather. <p240> He called the young son (My grandfather, Shaykh Mahmud) and said to him:

"Hearken unto me, my child:

"Unto this city of 'Akka will come one day the 'Great One,' He will abide in a high house with many, many steps. His sustenance will be provided by the Government (i.e., a prisoner). Now thou wilt be here, in this city, when He cometh. I and thy father will have passed from this mortal world, but mark well what I now say unto thee:

"We charge thee to deliver the salutation of our hearts' devoted worship unto Him, mine and thy father's."

My grandfather, Shaykh Mahmud, told us that, although still a child, his father and his friend, the old Shaykh, spoke often to him, charging him to keep this, their command, ever in his mind, and to obey "when the time should have come."

Meanwhile, after many days had gone by, the terrible tidings came to us that, on the day of the episode of the return gleam of the sun, His Holiness the Bab had been shot to death in the market-place of Tabriz in Persia.

Time flowed on. The old Shaykh and my great-grandfather, Shaykh Qasim 'Arabi, died, and my grandfather, Shakh Mahmud, grew up into manhood, being always full of love and devotion to his religion, that of Islam.

In the year 1868, my grandfather was told that a powerful enemy of Islam had been brought to 'Akka, where he was imprisoned in a little room at the top of a high flight of steps. My grandfather thought it was his duty to kill such an enemy of his beloved religion.

Accordingly, he armed himself with a weapon secretly hidden beneath his 'aba (cloak).

He then requested to be permitted to speak with the Prisoner. The reply came:

"Thou hast permission to approach when thou shalt have cast away thy weapon!"

Shaykh Mahmud was greatly astonished at the mention of the weapon, of which he had spoken to nobody.

My grandfather then said within himself, "I am a strong man, I am able to kill this enemy by the strength of my hands, without the aid of a weapon."

Again he sent his request to be received by the Prisoner. To which the reply came:

"When thou shalt have purified thy heart, then thou mayest come."

Again my grandfather more greatly marvelled.

Then a dream came. The old Shaykh and his father appeared to Shaykh Mahmud and thus spoke to him:

"Go to the gathering-place of the friends of this Prisoner and say unto them:

"Allah-u-Abha.

"They will take no heed of thee at first, then say a second time:

"Allah-u-Abha.

"Still they will ignore thee.

"Then cry aloud for the third time:

"Allah-u-Abha.

"Now one will question thee: 'What meanest thou by this word?' Then shalt thou speak of our charge unto thee, years ago, to deliver the salutations of our hearts' devoted worship."

As he heard these words, the eyes of my grandfather, Shaykh Mahmud, were opened, and he remembered all that the old Shaykh and his own father, Shaykh Qasim 'Arabi, had said to him of the "Great One" Who should come, even to 'Akka, and how He should abide in a tall dwelling at the top of a long flight of steps.

My grandfather sought out the gathering-together place of the friends of the Prisoner, the "Most Great Prisoner"; he was allowed to enter, and all things took place in accordance with the command given in his dream.

The one Who said to him: "What meanest thou by this word, Allah-u-Abha?" was our beloved Master, 'Abdu'l-Baha, through Whom my grandfather, Shaykh Mahmud, was permitted to deliver the salutation of their hearts' devoted worship, the old Shaykhs' and that of my great-grandfather, Shaykh Qasim 'Arabi. And my grandfather, Shaykh Mahmud, believed, and all his family.

(Written down by Sitarih Khanum (Lady Blomfield), 7th January, 1922.

Mansion of 'Abdu'l-Baha, Haifa, Palestine.)

1944 - Tarikh-i Zuhur al-Haqq (Fadil Mazandaran)

Src : http://bahai-library.com/histories/remains2.html

"This extract comes from Fadil Mazandarani's Tarikh Zuhur-Al-Haqq Volume 6 pp. 490-492. Mazandarani indicates that his source is none other than Hand of the Cause Mirza Hassan Adib Taleqani. It covers the period from the martyrdom of the Bab until the time when Aqa Jamal Borujerdi and Haji Akhund Shahmirzadi take delivery of the holy casket."

The investigations conducted by this servant about the remains of the Bab reveal that after His martyrdom, the holy remains of the Bab and Mirza Muhammad Ali were left abandoned in the town square. This would give the residents a chance to insult and humiliate the remains. The authorities had specifically advised that no one could contemplate their burial. Aqa Siyyid Ibrahim and Zabih - two of the Bab's close companions and secrataries - were at that time hiding at a textile factory in Milan owned by Haji Ahmad Milani with a number of other Babis. They were busily plotting to free the holy remains, or at least identify their where-abouts. They agreed to send two Milani's disguised as beggars to that square. These two were to act as mentally unstable wonderers, as they were unlikely to be challenged in that state.

They were specifically instructed to keep an eye on the holy remains until such time that an alternative plan could be formulated. They were to spend their time - night and day - in that location. One person was nominated to bring them food and water under the disguise of charity. Those two remained in the square for the first and second day, during which the public came in groups to visit the remains. Some appeared regretful and some applied all sorts of abuse.

On the third day the remains were dumped in a large dug-out outside of the city. On the same day the Russian Consul met with the local authorities and advised: 'In our country it is customary to free the captive if he survives the execution at the first attempt. The second attempt at executing this person [the Bab] was illegal. I wish to visit his remains.'

That afternoon the Consul accompanied by a Portrait Artist went to the dug-out. The artist made an impression of the portrait of the Bab. The Consul then tipped the soldiers to bury the two remains. They dug a hole in the vicinity and placed the two bodies there. That same night Haji Suleyman Khan lead a group of people including Haji Allahyar to that location. Allahyar was asked to keep guard whilst Haji Suleyman Khan assisted by the others, recovered the remains and placed them in a bag. They then left in haste, but were not followed. After travelling a distance, they retired Haji Allahyar and set out towards the textile factory of Haji Ahmad Milani where Aqa Siyyid Ibrahim was waiting. After their arrival, Siyyid indicated that 'It is close to dawn and I am far too impatient to observe caution. We must conceal the remains.'

A casket was prepared. Haji Suleyman Khan wrapped the bag containing the remains in another cloth and placed them in the casket with his own hands. Apparently one of the hands of Mirza Muhammad Ali was separated from his body. Haji Suleyman Khan placed a local plant/flower, commonly found in Tabrizi homes, next to the Holy face of the Bab. They quickly sealed the casket and placed it in the wall cavity, covering it with mortar.

After a few days a tablet was received from the Blessed Beauty addressed to Aqa Siyyid Ibrahim. It instructed the transfer of the remains to Tehran. They took the casket out, wrapped it in a cloth and disguised it as a commercial consignment ready for dispatch to Tehran. Haji Suleyman Khan accompanied the remains to Tehran pretending to be an importer of goods from Europe. As they entered Tehran, the Blessed Beauty was in Shire of Shemiran. He sent Mirza Husayn Isfahani with specific instructions to take delivery of the casket. They obeyed his mandate and he took the casket to Imamzadeh Ma'asum which was located in the middle of the desert - as ordered by Baha'u'llah. He placed the casket in an abandoned structure, constructed a wall in the front section and performed minor repairs to the surrounding walls.

No believers, men or women, were aware of this secret except Jinab-i Maryam [?]. A few years transpired in this fashion after which Jinab-i Maryam disclosed this matter to his/her god-mother. Later others learnt of this secret. The volume of pilgrims rushing to Imamzadeh Ma'ssum suddenly increased causing a pick up in its business. That locality became a meeting place for friends and strangers.

Then another tablet was received from the Blessed Beauty to move the Holy casket to another location immediately. After consultation they decided to take it towards the Shire of Abdu'l Azim and hide it in amongst the abandoned buildings. Hassan Aqa and his brother went to Imamzadeh Ma'asum in the middle

of the night, opened up that wall, took the casket out and made their way towards Abdu'l Azim via the unused dirt tracks. They entered the casket to the town desguised as luggage belonging to their wives - who pretended to be pilgrims. Aqa Jamal and Jinab-i Ali Qabl-i Akbar [Haji Akhund, a Hand of the Cause] came to take delivery of the consignment.

Secondary Texts

1857 - A journal of two years' travel in Persia, Ceylon, etc - Robert B. M. Binning

A new religious sect, calling theraselves the Bàbees, has appeared within a few years past, and caused no small stir throughout Persia. The founder was one Alee Mahommed, who not many years ago was a merchant at Bushire, where he was noted as a person of irregular and eccentric habits, possessing somewhat indefinite ideas of "meum" and "tuam," and consequently better known than trusted. Having first served an apprenticeship as disciple of one Sheikh Ahmed, a setter forth of new and strange doctrines in Arabia; this man set himself up at Bushire as a religious demagogue, calling himself the bab, ie. "door or gate [*the idea would seem to be taken from St. John 1, 9.]," and having travelled through the country into Mazanderân, gained a vast number of converts, exciting everywhere a religious fanatical frenzy which astonished the orthodox moollahs, and eventually alarmed the Persian government.

Regarding the tenets of the Bâbees, as the followers of this man are entitled, I have heard various conflicting stories. Some report their creed to be a species of socialism, including a community of goods and wives - a denial of a future state of existence - and a license for all manner of profligacy. Others allege this to be a calumny devised by their enemies, and that their belief is based on the following grounds. The Bâb, according to this account, gave out that he had obtained possession of the ten lost sections of the Koran, which (as I have previously explained) the Sheeahs suppose to have been suppressed; and that these new found chapters tended to abrogate and alter much of the sacred book, in its now urnversally acknowledged condition. Unfortunately for these pretensions, the sections in question, having been examined by competent judges, are pronounced to be a manifest forgery, consisting only in a miserable imitation of the style of the Koran, composed in indifferent Arabic.[49] The followers of the Bâb are however perfectly satisfied as to their genuineness and authenticity; and hold the Koran, as it is, to be incomplete for salvation, the Moslem faith to be corrupted, and the orthodox Sheaahs to be little better than *Kâflrs*. or downright infidels. What their own articles of faith really are, I have not been able to ascertain; for the Bâbee sect is at present outlawed and proscribed, and no one likes to admit having any knowledge of such people or their tenets; so that the only information I can obtain is vague and unsatisfactory.

It seems however, according to most accounts, that like the Sadducees of old, they do not acknowledge a judgment or a future state; and if this be the case, the immorality of their lives may easily be credited; for when unbelief can persuade men that they will die like beasts, they can readily be induced to live like beasts also. That quaint old physician Sir Thomas Browne has truly said, "the heaviest stone that melancholy can throw at a man, is to tell him that he is at the end of his nature, and that there is no further state to come." And surely no mortal is more to be pitied than the sceptic, who makes his own limited view, the measure and bounds of all that does or can exist, and discredits a hereafter. A socialist sect is not an absolute novelty in Persia. There existed one, as long ago as the time of King Noushirvan (in whose reign Mahommed was born) headed by an oriental Robert Owen, named Mazdak, who inculcated a community of goods and women. This worthy was very properly put to death, along with numbers of his dissolute followers, by Noushirvan.

The Bâbees having become exceedingly numerous, the Persian Government decided on suppressing this formidable sect, by force; and these fanatics have, in several places, risen in open rebellion against the Shah; which has led to the destruction of numbers of them. About five months ago, a distinguished Bâbee leader, named Seiyid Yahiya, was killed, together with many of his people, at Neereez, a village near Sheerauz: and lately the Bâb himself was taken and put to death at Tabreez. The circumstances attending this unfortunate man’s execution were very singular. The wretched fanatic himself declared that should he be put to death, he would appear in life again, before the expiration of forty days: and this his disciples believed implicitly. He was doomed to be shot, and in pursuance of this sentence, was taken out into a public place, and a file of soldiers drawn out and ordered to fire on him. Whether the men were afraid of the vengeance of his numerous followers, or for some other reason, were unwilling to kill him is uncertan: but when the volley was fired, every shot missed him whereupon the Bâb fled under cover of the smoke, and would have got clear off, had not some of the bystanders observed his flight, and given information as to where he had gone. He was soon retaken and put to death. Had he made his escape, which he was very near doing, and after some time, appeared again whole and sound, there is little doubt that the Shah would have been no longer safe on his throne. A miracle, apparently so true and manifest, would have sufficed to convert half the nation, and subvert all authority!

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[49] There seems to be some similarity between the Bâbee creed and that of the Mormonites, now making a stir in the civilized world. Like the Bâb, Joe Smith gave out that the book of Mormon, which had come into his possession, was the completion of Heaven’s revelation to man, and a superaddition to the Bible. He also advocated a community of goods, a plurality of wives, and other claptraps to captivate the vulgar.

It is said that the number of the Bâbees not long ago, amounted to about 100,000 souls, but the Government is now trying hard to extirpate them: many have been destroyed; and many more have returned to their former faith and occupations. A large number of them are now up in arms at Zenjân, a small town halfway between Tehrân and Tabreez, and have hitherto succeeded in repulsing the troops which the Shah has sent against them. I have heard that there are a good many still in Sheerauz; but they keep their opinions secret; for any one professing to be a Bâbee is liable to be put to death without mercy.

1865 - Persien das Land und seine Bewohner - Jakob Eduard Polak

P350-351 (Google PDF 379-380).

Key: (Items in [square brackets] and {curleys} indicate modern forms offered by the spell-checker in OpenOffice. The ones in [square] are necessary ones for the Google translate to recognise an English equivalent.

Im Anfang der Regierung des Nassereddin Schah beging der Großvezier Emir nizam den Fehler, daß {dass} er den Babeddin, weil er seine Lehren nicht widerrufen wollte, anstatt ihn als Schwärmer und Narren durch Einsperrung unschädlich zu machen, zum Tode des Erschießens verurtheilte [verurteilte]. Bei der Execution, welche in Tabris stattfand, wurde der Delinquent gegen eine Mauer gestellt, und eine kleine Abtheilung Soldaten hatte aus Commando zu schießen. Da aber die Soldaten wahrscheinlich sehr ungern dem Befehl gehorchten, drückten sie ohne zu zielen ihre Gewehre ab. Babeddin benußte den entstandenen Bulverdampf, um durch das Loch einer Wasserleitung zu schlüpfen. Zu seinem Unglück und zum Glück des Landes wurde er jedoch aus der andern Seite der Mauer entdeckt und nun wirklich erschossen. Wäre er nicht aufgefunden worden, so hätte das Bolk unbedingt an seine Himmelfahrt geglaubt, und dieses Wunder hätte hingereicht [hin gereicht], den größten Theil [Teil] der Bevölkerung zu seiner destructiven {destruktiven} Lehre zu bekehren, da man ohnehin, von der herrschenden Religion unbefriedigt, sich nach etwas Neuem sehnt.

Bald nach dem Tode Babeddin's erhoben seine Anhänger die Fahne der Empörung. Sie nahmen mehrere feste Orte in Masanderan und kämpften mit Löwenmuth [Löwenmut], sodaß {sodass} sie nur durch die ungeheuere Uebermacht {Übermacht} und erst nach langen Kämpfen erdrückt werden konnten. Einzelne, obgleich schlecht befestigte Orte, wie Sendschan, hielten sie viele Monate gegen die Ranonen der königlichen Truppen; allein sie wurden endlich völlig besiegt, und damit schien die Sekte erloschen.

Google Translate (2017-06-30) with amendments:

In the beginning of the reign of Nassereddin Shah, the Grand Vizier had made the mistake of condemning the Bab to death because he did not want to renounce his teachings, instead of rendering him harmless through confinement as with zealots and fools. At the execution, which took place in Tabriz, the offender was placed against a wall, and a small detachment of soldiers had to shoot by order. But as the soldiers were most reluctant to obey the command, they fired their guns without aiming. The Bab used the gunsmoke produced to slip through the gap in a water system/feeder. To his misfortune and the land's fortune, he was however discovered on the other side of the wall, and was now actually shot. If he had not been found, the people would have believed in his ascension to the heavens, and this miracle would have resulted in the conversion of the greater part of the population to his destructive teachings since, anyway, unsatisfied by the ruling religion, a person longs for something new.

Soon after the Bab's death, his followers raised the banner of revolt. They took several fortified places in Mazanderan, and fought with a lion's courage, so that they could only be crushed by immense overpowerment, and only after long struggles. Certain, though poorly fortified places, such as Zanjan, held them for many months against the ranks of the royal troops; but they were at last completely defeated, and the sect seemed to be extinguished.

1866 - A history of Persia from the beginning of the 19th century to the year 1858 - Robert Grant Watson

Whilst the siege was in progress, the founder of the new creed was taken from his prison in Azerbaeejan, and, after having been examined as to his religious belief, was condemned to death by the authorities of Tabreez for having renounced the faith of Islam. A circumstance that arose out of this sentence had nearly been the cause of setting the Bab high above the temporal powers of Iran. A company of soldiers was drawn up in the great square of Tabreez, and before it was a hapless man whose arms were tied together: that man was the Bab, and he was to be shot to death. On their captain giving the word to fire, the soldiers discharged a volley, the smoke from which threw a veil over the scene. When the smoke had been dispelled, great was the astonishment of the soldiers and of the lookers-on to find that the person of the Bab had altogether disappeared. There could now be no doubt, they thought, of his having ascended to the heaven, which, when he was on earth, he had said was his home.

Nothing was wanted but this apparent miracle to establish Babism on a sure foundation. But it happened, most unfortunately for the prospects of the creed of the Bab, that its originator (who had been unscathed by the bullets which had cut the ropes around him) had taken the wrong direction while endeavouring to effect his escape when concealed by the smoke of the volley of musketry. Had he gained the bazar he

would have been safe ; but he chanced to rush into the guard-room, from which place he was taken back to the square and shot. His death did not diminish the faith of his followers in his mission ; for, according to the doctrines which they had learned from him, he could not really die : the form which his spirit animated might be altered, but his soul must still exist. It was, as he taught, undoubtedly true that his mortal body could not be annihilated but must be resolved into other forms of life; yet not the less were his followers shocked to see that body thrown into the ditch of Tabreez, by the orders of the brutal governor, to be a prey to the dogs and the jackals.

1869 - Babism by Stephen G. Bullfinch

http://bahai-library.com/bullfinch_evidences_christianity_babism

Babism by Stephen G. Bullfinch

published in Studies in the Evidences of Christianity, pages 129-140

Boston: William V. Spencer, 1869

The government had, however, the acknowledged head of [135] the rebellion, the Bab, in its hands; and, with little wisdom, instead of using his influence, or at least continuing to hold him as a hostage, they resolved to put him to death. Four of his principal adherents had the same fate appointed them, unless they would deny their master, denounce him as a hypocrite and impostor, and spit in his face. Three of them yielded to these dishonorable terms; among them was Seid Houssein, who had been, according to his own declaration, the amanuensis of the Bab in writing his new Koran, but who is thought by the author from whom this account is derived, to have composed it himself.* The fourth showed a nobler spirit. When the miserable Seid Houssein had cursed his master and offered him the unmanly insult, Agha Mohammed Ali kissed his hands with the most profound respect, and cried aloud to the people with solemn voice, "This is the Gate of the Truth, the Imam of Islam."

* Bab et les Babis, ou le Soulevement Politique et Keligieux en Perse, de 1845 a, 1853. Par Mirza Kazem-Beg. Journal Asiatique, 6th series, volumes vii. and viii. The author is Professor and Privy Councillor at St. Petersburg. See vol. vii., p. 61.

The execution, according to the authority just referred to, was by shooting; and for this purpose a Christian regiment was employed, lest the religious feelings of Mohammedan soldiers should interfere with the work assigned them. Agha Mohammed Ali, "with a loud and calm voice, repeated fragments of prayers composed by his master. The Bab kept silence. His pale and handsome face, with black beard and small mustaches, his distinguished figure and bearing, his white and delicate hands, his clothing simple but exquisitely neat, [136] everything finally in his person awoke sympathy and compassion." The Governor and others addressed the (crowd, speaking of the blood that had been shed in various parts of Persia, through the persevering hostility of the Babists, especially of the murder of the holy man at Kazvin, and the enemy still fortified in Mazanderan. The first fire of the soldiers, instead of even wounding the Bab, cut the cords by which he was bound. The prisoner rushed towards the people, and would probably have been rescued under the general impression of a miracle, had the executioners been Mohammedans. But the Christian soldiers ran forward, and showing to the crowd the cord which had been broken, bound their prisoner anew. Agha Mohammed Ali was first put to death; afterwards, the master whom he had so faithfully and bravely owned. "The crowd dispersed in silence, but many bore in their hearts germs of hostility against the government." This scene took place July 19, 1849.

1869 - The Apostles By Ernest Renan

p300 - http://ia300034.us.archive.org/1/items/theapostles00renauoft/theapostles00renauoft_djvu.txt

This happened in 1852. In the reign of Chosroes Kouschirvan, the sect of Masdak was smothered in blood in the same way. Absolute devotion is to simple natures the most exquisite of enjoyments, and, in fact, a necessity. In the Bab persecution, people who had hardly joined the sect came and denounced themselves, that they might suffer with the rest. It is so sweet to mankind to suffer for something, that the allurement of martyrdom is itself often enough to inspire faith. A disciple who shared the tortures of Bab, hanging by his side on the ramparts of Tabriz and awaiting a lingering death, had only one word to say " Master, have I done well?"

1871 - ? The Cornhill Magazine by George Smith

[Google Books]

Page 669

...The chief purpose of his book is to give a history of the career of Mirza Alí Mahommed, a Persian religious reformer, the original Bab, and the founder of Babism, of which most people in England have at least heard the name. [1 line skipped] the ferment which now works in the Mahometan East, Mírzá Alí Mahomed, - who seems to have been made acquainted by Protestant missionaries with our Scriptures and by the Jews of Shíráz with Jewish traditions, to have studied, besides, the religion of the Ghebers, the old national...

1872 - Eclectic Magazine - Page 158 - edited by Walter Hilliard Bidwell, John Holmes Agnew

[Google Books - http://books.google.co.uk/books?id=PzQSAAAAMAAJ&q=bab+tabriz+date:0-1940&dq=bab+tabriz+date:0-1940&lr=&num=100&as_brr=0&pgis=1]

"...writings, and finally became the c... disturbances which led to his be... exuted, on the 19th of July, 1849... citadel of Tabriz. The Báb... doctrines are a theme on which

1884 - La Religion du Báb, M. Clement Huart

p. 3-4

Volley - Disappearance

An intense clamor arose from the crowd at this moment as the onlookers saw the Bab freed from his bonds advancing towards them. Amazing to believe, the bullets had not struck the condemned but, on the contrary, had broken his bonds and he was delivered. It was a real miracle and God alone knows what would have happened without the fidelity and calm of the Christian regiment on this occurrence. The soldiers in order to quiet the excitement of the crowd which, being extremely agitated, was ready to believe the claims of a religion which thus demonstrated its truth, showed the cords broken by the bullets, implying that no miracle had really taken place.

Volley - Execution

At the same time, they seized the Bab and tied him again to the fatal post. This time the execution was effective. Muhammadan justice and ecclesiastical law had asserted themselves. But the crowd, vividly impressed by the spectacle they had witnessed, dispersed slowly, hardly convinced that the Bab was a criminal. After all his crime was only a crime for the legalists and the world is indulgent toward crimes which it does not understand.

1885 - Oriental religions and their relation to universal religion - Persia - Samuel Johnson

His preaching against the Mollahs and their traditions resulted, contrary to his desires, in armed rebellion; whence came terrible persecutions, and a record of heroic martyrdom unsurpassed in history, in which his own (1849) was the most noble and touching instance.

1886 - Persia: The Land of the Imams. A Narrative of Travel and Residence, 1871-1885, By James Bassett

https://archive.org/download/persialandofimam00bass

p299

Ale Mohammed was, after long imprisonment, given the form of trial in Tabriz, and being condemned, was publicly shot in that city. The public executioners and Persian soldiers objected to taking any part in the execution owing to the assumed sacred character of the Bab, but the order was executed by a number of soldiers, in the public square of Tabriz.

1886 - Haifa, By Laurence Oliphant, Charles Anderson Dana

https://archive.org/download/haifaorlifeinmod00olipuoft

p106

...he was executed at Tabriz in 1849, after a brief career of fourteen years, at the early age of thirty-seven. The tragic circumstances attending his death enhanced his glory, for he was repeatedly offered his life if he would consent to abate his claims, or even leave the country. He preferred, however, a martyr's crown, and was executed in the presence of a vast multitude, leaving behind him a numerous and fanatic sect, who have since then been known as the Babs, and whose belief in the founder subsequent persecutions on the part of the government have only served to confirm. The Bab before his execution gave it to be understood that though he was apparently about to die, he, or rather the divine incarnation of which he was the subject, would shortly reappear in the person of his successor, whom, I believe, he named secretly.

1887 - England and Russia Face to Face in Asia: Travels with the Afghan Boundary, By Arthur Campbell Yate

p289 - http://www.archive.org/download/englandrussiafac00yateiala/englandrussiafac00yateiala_djvu.txt

El-bab founded the sect of Babis, who at a later date (1849-50) suffered much persecution, and of whom there are still large numbers in Persia. The Mohammedans, as at least some people know, consider Mohammed to be the last of a series of prophets ordained by the Deity to reveal and preach the divine faith on earth. Adam, Abraham, Moses, and Christ were his forerunners, but none were to come after him. El-bab arose and taught otherwise. Poor fellow! he ran his allotted course very quickly. He was finally made a prisoner at Zinjan, between Kazvin and Tabriz, and sentenced to be shot. Of his followers, two were captured with him. They were told to spit in his face and renounce him, or die. One chose the former, the other the latter alternative. El-bab and his faithful disciple were led out to execution. A company of

Persian infantry fell in, and at a given word fired. When the smoke cleared, the disciple lay dead, and El-bab was nowhere to be seen. The consternation of the bigoted soldiery was indescribable. Firmly convinced that no human intervention could have saved him, they could only see in this a signal manifestation of the divine power. For a time they were incapable of any rational action. The report of a miracle spread like wildfire, and crowds collected. Some of the spectators, more incredulous than the majority, suggested that at least a search should be made for him. They searched, but found him not, and returned to the guard-room whence he had been led out to die but an hour or two before. There, cowering in a dark corner, was found El-bab. The story says that the bullets of the volley left him unscathed, one only cutting the cord that bound him. Freed, he fled to the nearest refuge, the guard-room. Re-found, he was again led out to be shot. The soldiers, still under the spell of superstition, absolutely refused to level their guns at him. A Persian officer hacked him to death with his sword. 1

1 See Watson's History of Persia, pp. 385-392.

1892 - Curzon - Persia and the Persia Question vol 1

and on July 9, 1860, he was led out with a disciple, and shot in the citadel of Tabriz. How at the first volley he escaped unhurt, and disap- peared, hut, taking the wrong direction, was recaptured and killed, is well known. Had he evaded recapture on this occasion, there can be little doubt but that Nasr-ed'Din Shah would not now be upon the throne of Persia, and that Babism would be the religion of the land.

1893 - The Church at Home and Abroad By Presbyterian Church in the U.S.A., Presbyterian Church in the U.S.A, General Assembly

https://archive.org/download/churchathomeand09assegoog

p 298 (1893 Oct), PDF 833

On his way from his castle of imprisonment to Tabriz for trial and execution he passed through Oroomiah. In a commnnication from Dr. A. H. Wright, our missionary physician at that time in Oroomiah, addressed to the German and American Oriental Societies, we find some very interesting particulars in regard to the Bab's visit there and the sensation he created. We are told that vast numbers flocked to see him, and even the Governor did not conceal his sympathy with the prisoner of such engaging manners; the crowds shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Imam Mahdi," the great desire of Moslem nations. Traditions about the town relate that when he went to the bath, the people carried away in vessels the water in which he bathed, as if it were holy. But at Tabriz Persian officialdom, and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem High Priests and was condemned as a heretic to be shot, along with two of his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn, ratifying the sentence of death, while in the crowded streets through which he passed throngs of zealous fanatics grossly insulted and maltreated him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view, and a company of soldiers was drawn up to shoot them. At the first discharge the Bab's companion fell dead, but, strange to say, the bullets only cut the cords which bound the Bab himself, leaving him to fall to the ground, free, and he took to flight. It is thoronghly conceivable, indeed, it is altogether probable, from a Persian point of view, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims the whole town would have acclaimed his pretensions, and sooner or later the country itself would have acknowledged his authority to the overthrow of the Kajar dynasty. As it was, in his bewilderment, he fled to a neighboring guard house, where he was cut down and beaten to death by Mussulman soldiery. This occurred July 15, 1850.

1896 - From Batum to Baghdad: Via Tiflis, Tabriz, and Persian Kurdistan, by Walter Harris

Url : https://archive.org/download/frombatumtobagh01harrgoog

p110 (PDF p145)

Early in this century Abbas Mirza added a large courtyard to the building and turned it into an arsenal; and if an arsenal consists of an empty court and a few rooms containing some small-arms, with a sprinkling of dirty, ill-kempt, and ill-mannered soldiers, it may still be said to retain its use.

The one modern episode of interest that centres in this old tower-fortress is the fact that it was against its walls the "Bab," founder of the "Babi" sect, was shot in 1850.

1898 - Darkness and Daybreak ...: Personal Experiences, Manners, Customs, Habits By Isaac Adams

Url : https://archive.org/download/darknessdaybreak00adamuoft

p209 (PDF p243)

Meanwhile, Mohammed Shah died (September 5, 1848) and was succeeded by his son, Nasreddin, the late sovereign of Persia, who selected as his prime minister the very able statesman Mirza Taki Khan.

Immediately upon coming into power, this minister addressed himself vigorously to quelling the Babi disturbances in different districts and towns. That in the town of Zenvan. where the Bab's friends were very numerous and resolute, was only put down after a prolonged siege, lasting from May to September, 1850. While the contest dragged on, the government determined on the death of the Bab, as absolutely necessary to the pacification of the kingdom. On his way from the castle of his imprisonment to Tabriz for trial and execution he passed through Oroomiah. We are told that vast numbers flocked to see him, and even the governor did not conceal his sympathy with the prisoner of such engaging manners; the crowd shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Imam Mahdi," the great desire of Moslem nations. Traditions, about the town, relate that when he went to the bath the people carried away the water in vessels, in which he had bathed as if it were holy. But at Tabriz, Persian officialdom and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem high priests and was condemned, as a heretic, to be shot, along with two of his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn ratifying the sentence of death, while in the crowded streets through which he passed, throngs of zealous fanatics grossly insulted him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view and a company of soldiers were drawn up to shoot them.

At the first discharge the Bab's companion fell dead, but strange to say, the bullets only cut the cords which bound the Bab himself, leaving him fall to the ground, free, and he took to flight. It is thoroughly conceivable, indeed it is altogether probable, from a Persian point of view, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims, the whole town would have acclaimed his pretensions and sooner or later the country itself would have acknowled his authority to overthrow the Kajar dynasty. As it was, in his bewilderment, he fled to a neighbouring guard-house where he was cut down and beaten to death by Mussulman soldiery. This occurred July 15, 1850. The execution of the Bab in no wise discouraged the faith and zeal of his disciples; on the other hand, it exasperated them against the government and inflamed them to desperate efforts for its overturn.

1898 - Studies in Comparative Religion, by Alfred Shenington Geden

Page 295 - http://archive.org/download/MN40168ucmf_0

It is stated that there has been only one instance of a Babi denying his faith when brought before the judges; and he afterwards repented of his weakness, and paid the full penalty of death.- The Bab himself had been martyred at Tabriz in July 1850. According to the accounts of his death given by eye-witnesses, the first firing-party of soldiers missed their aim, and only succeeded in severing the cords by which the Bab was suspended; it was only on a second attempt being made by a new regiment that he fell dead pierced by three bullets.

Schism after Death of the Bab. The Bab had nominated as his successor a certain Mirza Yahya, who received the name of Subh-i-Ezel, or "Morning of Eternity." Him the Babis at once recognised as their spiritual head. His half-brother however, Beha'ullah, who appears to have acted as his amanuensis and intermediary in all communications with the outside world, put forward his own claims, and gradually succeeded in ousting Subh-i-Ezel from the first place.

1901 - Essays on Islám By Edward Sell

p68 (PDF 74) - http://archive.org/download/essaysonislaam00selluoft

Mirza Taqi Khan now perceived that he must get the Bab put out of the way, and so he sent an order to his brother to this effect: "Obtain a formal and explicit sentence from the learned doctors at Tabriz, who are the firm supporters of the Church of Jafar (i.e., the 6th Imam), and the impregnable stronghold of the Shiah faith. Summon the Christian regiment of Urumiyya, suspend the Bab before all the people and give orders for the people to fire a volley."

Mirza Husain Khan summoned the chief of the farrashes and gave him his instructions. On the following day, the Bab and a young man named Aka Muhammad Ali, a youthful Babi, who belonged to a noble family of Tabriz, were delivered up, after having been duly condemned by the Mullas, to the Colonel of the Christian regiment already named. On the previous evening, the Bab said to his followers : To-morrow they will martyr me with boundless shame and dishonour. Let one of you now arise and slay me, so that I may not have to suffer all this dishonour and humiliation from the adversaries, for it is pleasanter for me to be slain by the hands of friends than by the hands of enemies." [1] All, with great expressions of sorrow began to excuse themselves, except Mirza Muhammad Ali, who seemed as if about to obey the command. His comrades, however, prevented him, saying: " Such boldness and rashness is not the characteristic of true service." For the following account of what really transpired I am indebted to Mirza Kazim Beg. [2]

1 New History of the Bdb, p. 298.

2 Journal Asiatique, Sixieme Scric, tome vii. p. 377. The New History of the Bdb also has a full account, pp. 297-312.

The roads which led to the court of the Barracks were crowded with people. At military execution in Persia, the condemned are tied together with their backs turned towards the firing party. Aka Muhammad Ali begged to be allowed to turn his face towards the people, and then, in a loud, but calm voice, he began to say some prayers which had been composed by the master. The Bab kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators. The Governor and the Mullas tried to keep this in check by preaching loudly against the Babi doctrines, exaggerating the evils of the system. They recounted in a pathetic manner the end of those who had met their death at the hands of the Babis; still, so strong was the feeling aroused by the self-sacrifice of Aka Muhammad-Ali and the dignity of the Bab that it required the utmost effort of the Mullas to suppress it. The first volley fired simply severed the cords by which the prisoners were fastened to the post. A second volley proved effectual. The crowd then dispersed in silence, but many men carried in their hearts the germs of hostility towards the Government. The execution of the Bab (A. H. 1266) does not seem to have been justified .on political grounds, for as Gobineau says, though "The Babi chiefs had given trouble to the state, the Bab himself had done nothing of the kind and no proof was brought forward that he had encouraged his disciples in their line of conduct." [1] A Babi historian gives a miraculous turn to the failure of the first volley that was fired at the execution. He says: "An iron nail was hammered into the middle of the stair-case of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope Aka Muhammad All was suspended and by the other the Bab, both being firmly bound in such wise that the head of the young man was on the Bab's breast. From the fire of the volleys a mighty smoke was produced. When the smoke cleared away they saw that

[1] Lcs religions ct Ics philosophies dans UAsia Centrak, p. 262,

young man standing with the Bab, who has [was] seated by the side of his amanuensis, Aka Seyyid Husain, in the very cell from the staircase of which they had been suspended." The bodies were finally cast out of the city, near the moat, to be devoured by dogs and jackals; but on the second night were conveyed away by the Babis who by bribes, or the influence of powerful friends, obtained possession of them. " They were wrapped in white silk, placed in one coffin, and sent to Teheran, where by order of Mirza Yahya (Subh-i-Ezel), who, though but twenty years old, had been chosen to succeed the Bab, they were deposited in a little shrine called Imam-zade-i-Ma sum. Here they remained for seventeen or eighteen years, till the schism originated by Beha deprived his half-brother Ezel of the supremacy in the Babi church which he had hitherto enjoyed, when they were removed by the Beha'is, to whom alone is now known the last resting place of the Martyrs of Tabriz." [1]

The chief of the religion was dead and, according to the calculations of Mirza Taqi Khan, the Prime Minister, peace would now be soon established and there would be no more trouble from the Babis; but, as Count Gobineau points out, [2] his political sagacity was entirely at fault for the death of the Bab only increased the movement and fawned [fanned] the ardour of his followers.

Great pressure had been brought to bear on Aka Muhammad Ali by his relatives to make him recant, but he was imbued with devotion to his master. He wrote a very touching letter in reply to an affectionate appeal from his brother, urging him to give up the Bab, to save his life and to return to his family. This is the letter.

" He is the Compassionate.

thou who art my Qibla! My condition, thanks to God, has no fault, and "to every difficulty succeedeth ease." You have

1 A Year amongst the Persians, p. 64.

2 Les religions et les philosophies dans L'Asia Centrale by Count Gobineau, p. 271.

written that this matter has no end. What matter, then, has any end? We, at least, have no discontent in this matter: nay, rather, we are unable sufficiently to express our thanks for this favour. The end of this matter is to be slain in the way of God, and O! what happiness is this. The will of God will come to pass with regard to his servants, neither can human plans avert the divine decree. thou who art my Qibla, the end of the world is death. If the appointed fate which God hath decreed overtake me, then God is the guardian of my family, and thou art mine executor; behave in such wise as is pleasing to God, and pardon whatever has proceeded from me which may seem lacking in courtesy, or contrary to the respect due from juniors: and seek pardon for me from all those of my household and commit me to God. God is my patron and how good is He as a Guardian!"

This letter is a remarkable witness to the power which the Bab had over his disciples, a power which could lead this youth, with so promising a future before him, to give up home and life, to face death and its terrors rather than be separated from the Master he loved so truly. The original letter is given in a foot-note. [1]

The Bab does not appear to have been a political agitator;

[1] (Persian text here) Asiatic Society's Journal, October 1889, p. 902.

certainly politics had nothing to do with the inception of the movement. He wished to effect religious reform, not to deal with affairs of the State, or to injure the status of the reigning family. He was absorbed

in spiritual meditations and in mystical contemplations and was not a political fanatic. But when his followers found that the Government would not help forward reforms and would not move from the orthodox Shiah standpoint, they gave to the Babi movement a political turn which it had not previously possessed. The Bab himself remained passive, but most of the chief men amongst his disciples accepted this new departure. Then after the death of the Bab instead of becoming, as was expected by the Government, despondent and discouraged, they became exasperated and stern. The last restraints were now removed and they did not hesitate to count themselves enemies of the Shah and his government.

It may be well at this point to give a summary of the character of the Bab, as pourtrayed by Mirza Kazim Beg, always remembering that the critic, though eminently fair, does not believe in the claims of the Bab.

"He had some characteristics truly great and noble and was a man of firm and settled convictions. His moral character was high, and he aimed in his preaching to bring all his countrymen into a community, united by intellectual and moral ties. He spoke with much earnestness on the necessity for a religious and social reform in Persia, the cessation of religious persecution, and the amelioration of the lot of women. It is said that much of what he preached on these points had an esoteric meaning, known only to his disciples; but whether that is the case or not, the veneration they felt for him was profound, and there can be no doubt that the teaching of the Bab was in the direction of freedom and that he personally was in favour of reform." Mirza Kazim Beg sums up his reflections thus: "We neither consider him an adventurer nor a fanatic, but an eminently moral man, a dreamer brought up in the school of the Shaikhls and possessing some touch of Christianity. We regard him also as a man troubled by the direct influence of some of his devoted and ambitious disciples. In any case, we believe that the appearance of the Bab will be more or less of use in time to the cause of civilization in Persia." [1]

The next historical event of importance is the attempt on August 15th, 1852, [2] to assassinate Nasiru d-din Shah. It does not appear to have been an act determined on by any large number of the Babi leaders, but to have arisen from a spirit of revenge in a few devoted followers of the Bab. If such be the case, the frightful persecutions which followed are utterly injustifiable, even from an oriental standpoint. The accounts differ as to the number of Babis engaged in this. Some say that there were twelve conspirators, others say that there were seven. In any case only three actually took part in the attack on the Shah. These were Mulla Fathu'llah of Kum, Sadiq of Zanjan, and Mirza Muhammad of Niriz. They got themselves engaged as gardeners in a country palace, to which the Shah used to resort. One day in the garden he was eating some fresh water melons and seeing three gardeners, looking wearied with heat and work, sent them some of the fruit. This kind act made the conspirators hesitate in the carrying out of their commission. However, in a few days, the effect of the Shah's kindness passed away and, as he was out riding one day, they approached him, under the pretence of having a petition to offer, and then one of them fired, it is said, three times, the last shot slightly wounding the Shah. The escort then came up, and Sadiq, one of the assassins, was killed on the spot and the other two were arrested.

The Shah was really in a very great fright, but the Musulman historians give a different account. The following is a very good specimen of oriental hyperbole and flattery: "The dust of perturbation settled not on the skirt of the patience and self-control of the king, whose elemental material, God the Creator had

[1] Journal Asiatlqiie, Sixieme Serie, tome vii. p. 384.

[2] A. H. 1268.

leavened with the liver of the lion, the heart of Ardashir, the ardour of Shapiir, and the majesty of Taimur. Nor did the pellucid stream of his mind become troubled by the foulness and filth of these events. Neither did he urge his horse to leap aside, nor did he utter a word indicative of alarm or consternation. He kept his place on the poplar-wood saddle like some mountain of massive rocks, and notwithstanding that wound, turned not aside in any direction, and carried not his hand to his hurt, so that those present in his escort knew not that any hurt had befallen the king, or that he had suffered any wound." ...

1901 - The North American Review, By George B.M. Harvey

Page 613 (PDF 612) - https://archive.org/download/northamreview172miscrich

[OCR Uncorrected]

On the morning of July 9th, 1850, Mirza Ali Mohammad the Bab, Aka Mohammad Ali and Sayyid Husayn of Yezd were dragged through the crowded streets and bazaars of Tabriz. This pitiful procession lasted many hours, in the course of which Say yid Husayn fell to the ground from exhaustion and pain. He was then told that, should he now recant, he might have his pardon. Thereupon whether in a moment of weakness, or, as the Babis declare, at the command of the Bab himself, in order that he might convey a last message from the Master to the faith ful he bought his pardon at the price of renunciation of the cause, and escaped to Teheran, where two years later he suffered martyrdom.

On the arrival of the two prisoners at the spot appointed for their execution, they were suspended, by means of ropes passed under their armpits, to staples set in a wall. As the order was given to fire the first volley, the Bab was heard to say to his companion : <r Verily, thou art with me in Paradise !'"' But when the smoke of the volley, which had temporarily hidden the two victims, cleared away, it was discovered that while the body of Aka Mohammad Ali hung lifeless from the staples, riddled with bullets, the Bab had disappeared, and the ends of the cords which had supported him were alone visible, the cords having

been severed by bullets just above where the victim's arms had been. Here seemed to be a miracle indeed. The crowd began to mur mur their expression of amazement and were prepared to believe anything. Had the Bab managed at this moment to get away to some place of concealment,, he would immediately have added to his following the whole population of Tabriz, and soon after the whole of Persia. The destinies of the house of Kajar, nay, of Islam itself, hung in the balance against the New Faith. Un fortunately, however, for his cause, the Bab had no time to realize this; he was as much surprised as the people, and instead of at tempting to hide, he ran by a first impulse to the neighboring guard-house, where he was soon discovered. Even now, for a few moments, the people were still ready to believe in a miracle; no one dared approach him, for was not his person inviolate? The situation was, however, saved, as situations so often are saved, by the action of a headstrong fool. A soldier, catching sight of the Bab, rushed in upon him and dealt him a blow with his sword; and, so soon as the people saw blood flowing from the wound thus inflicted on the unresisting victim, their doubts and fears were at an end, and the Bab's death was soon accomplished. Thus died the great Prophet-Martyr of the nineteenth century, at the age of twenty-seven, having, during a period of six brief years, of which three were spent in confinement, attracted to his person and won for his faith thousands of devoted men and women throughout the length and breadth of Persia, and having laid the foundations of a new religion destined to become a formidable rival to Islam.

His wonderful life needs no comment. If ever a life spoke for itself, it is the Bab's, with its simplicity, integrity and un swerving devotion to the Truth that was born in him. Though we of the West may not appreciate many details of his teaching, and though we may fail to be attracted by a faith in which the niceties of language, the mysteries of numbers and the like play so important a part, yet none of us can help admiring the life of the founder of this religion, for in it there is neither flaw nor blemish. He felt the Truth in him, and in the proclamation of that Truth he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecu tion, and, finally, to an ignominious death. That he should have attracted thousands to his cause is perhaps not 'a matter of such great surprise in a country like Persia, where all are naturally disposed toward religious speculation, and ever ready to examine a "new thing;" but his influence penetrated deeper than their curiosity and their minds, it reached their hearts and inspired them with a spirit of self-sacrifice, renunciation and devotion as remarkable and as admirable as his own.

Our sketch of the Bab's life has, of necessity, been brief, but enough has, perhaps, been told of his career to suggest to all readers a comparison with the life of Christ. Those whose curi osity or sympathy may lead them to study the Bab's life in full detail will certainly not fail to notice in many places the striking similarity which these two lives offer.

1906 - Persia by a Persian, Rev Isaac Adams

p 456 (PDF 458) - https://archive.org/download/persiabypersianp00adam

While the contest dragged on, the government determined on the death of the Bab, as absolutely necessary to the pacification of the kingdom. On his way from the castle of his imprisonment to Tabriz for trial and execution, he passed through Oroomiah. We are told that vast numbers flocked to see him, and even the governor did not conceal his sympathy with the prisoner of such engaging manners; the crowd shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Imam Mahdi," the great desire of the Moslem nations. Traditions, about the town relate that when he went to the bath the people carried away the water in vessels, in which he had bathed as if it were holy. But at Tabriz, Persian officialdom and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem high priests and was condemned, as a heretic, to be shot, along with two of his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn ratifying the sentence of death, while in the crowded streets through which he passed, throngs of zealous fanatics grossly insulted him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view and a company of soldiers was drawn up to shoot them.

At the first discharge the Bab's companion fell dead, but strange to say, the bullets only cut the cords which bound the Bab himself, leaving him fall to the ground, free, and he took to flight. It is thoroughly conceivable, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims, the whole town would have acclaimed his pretensions and sooner or later the country itself would have acknowledged his authority to overthrow the Kajar dynasty. As it was, in his bewilderment, he fled to a neighboring guard house where he was cut down and beaten to death by Musselman soldiery. This occurred July 15, 1850. The execution of the Bab in no wise discouraged the faith and zeal of his disciples; on the other hand, it exasperated them against the government and inflamed them to desperate efforts for its overturn.

1906 - Persia Past and Present, A V Williams Jackson

Not far from the bazaars is a large public square to which a particular interest attaches, not because of the armory and the gunsmiths' shops, the arsenal, prison, royal stables, and buildings belonging to the Crown

Prince, but because it was the scene of the execution of the Bab, a Persian reformer, on July 9, 1850. This religious enthusiast and moral teacher, whose real name was Mirza Ali Mohammed, was born in Shiraz about the year 1820. He was trained at first to commercial life, but a pilgrimage to Kerbela and Najaf, and afterward to Mecca, awakened in his heart the religious enthusiasm which made him devote his life henceforth to developing the tenets which he held. Upon his return to his native city, about 1844, he assumed the title of Bab, or ' Gate ' leading to the spiritual life. His religious views were somewhat eclectic; his doctrines leaned toward a mystic pantheism, with elements of gnosticism, and were of a highly moral order, and so liberal as to include steps toward the emancipation of woman.

In the eyes of the strict Mohammedan, however, the tenets upheld by the Bab were rank heresy. Nevertheless, they spread rapidly and awakened such intense sympathy among those who were dissatisfied with the regime maintained by the Persian mullahs, on the one hand, and raised such bitter opposition, on the other, among those who were pronouncedly conservative, that they led finally to bloody conflicts which resulted in the imprisonment of the Bab. He was ultimately taken to Tabriz and there condemned to be shot. The place of execution was this very square of the arsenal and gunsmiths which I am describing. Cords were passed under his arms, and he was suspended from the wall above a small shop which was pointed out to me. By his side was suspended also a devoted disciple, a young merchant of Tabriz, and orders were given to the soldiers to fire their volley. When the smoke cleared away, the body of the young follower of the Bab was discovered, riddled with bullets; but by some strange hap the Bab had escaped. The shots had simply cut the cords that held him, so that he fell to the ground unhurt and took refuge in the shop below. He was probably dazed; for had he retained his presence of mind, he might at once have turned the incident into a miracle before the astonished multitude. He was seized, however, dragged forth from the shop and again suspended, and shot to death by a different company of soldiers, since the first absolutely refused to fire another volley. The bodies of the two religious martyrs were then cruelly dragged through the streets and thrown to the dogs and birds, but they were afterward taken up and buried by sympathetic Babis, as the movement had gained a large number of adherents. It still has many followers, despite the persecution to which the sect has been subjected. [See Browne, A Year Amongst the Persians, pp. 58-64, and especially the same author's translation of the Tarlkh-i-Jadld, or New History of Mirza 'All Muhammad the Bab, by Mirza Huseyn of Hamadan, pp. 299-312, especially pp. 303-306, Cambridge, 1893; compare also Browne, The Episode of the Bab, 2. 43-45, 182, 190, 321-322, Cambridge, 1891.] Babism, in fact, is not confined to Persia, but has adherents in Mesopotamia, Syria, Egypt, India, and even in America, where some of its believers have tried to disseminate their doctrines. [There is a society of Babists in Chicago who call themselves Behaists, after Beha Ullah, who claimed to be the successor of the Bab and a manifestation of the glory of God. See Open Court, 18. 356 seq., 398 seq., Chicago, 1904.]

On the opposite side of the same public square, in the prison, another religious martyr was executed some years ago. This was a Mohammedan priest who had abjured Islam and adopted Christianity. He was cast into prison, confined in an upper room which looks out upon the square, and, after being nearly starved to death, was finally strangled by a bowstring, refusing to the last to renounce his belief in Christ.

One afternoon of my stay in Tabriz was devoted to a visit to the gardens and summer palace of the Vali Ahd, or Crown Prince, who makes this city his chosen place of residence, as his predecessors have done for the past hundred years. This summer abode, with its fine garden, lies on the southern side of the city, although it is called 'Northern Garden' (Bagji-i Shamal), having taken that name from an older residence on the north side which it replaced. The snow lay so deep when I saw it that I could gain no real impression of what the park might be in spring and summer, but the driveways and avenues of trees were attractively laid out, the arched gateway of brick was effective as an entrance, and the palace itself more worthy of the name than some of the so-called palaces in Persia, which are not always kept up well.

1907 - Across Persia - E Crawshay Williams

In the end the Bab himself was captured, taken to Tabriz, and there condemned to be shot in the presence of a great crowd.

He was hung by cords from the wall over a shop in the city square, a squad of soldiers was marched up in front of him, and the order was given to fire.

Those were not the days of smokeless powder, and for a few moments after the volley the smoke hung thick over the scene of the tragedy. When it cleared away, the Bab was not there.

What if his devotees could have said that he had been rapt up to heaven by the god whose prophet he was ? What if they had been able to exult a few days or a few weeks later over the resurrection of their divine master ? Surely the preaching, not only for an hour or for a day, but for the remainder of a life- time ; not only upon scanty occasions and to a few favoured disciples, but continually and to all who cared to hear, of one who in the most undoubted and authentic way had been shot and resurrected, must have produced a stupendous effect upon the Eastern mind ? It so nearly happened.

When the soldiers had fired, by what amounted to little less than a miracle indeed, their shots had actually cut the cords which bound the Bab. He dropped unharmed to the ground, and, under cover of the smoke, took refuge in a little shop. Had he then had the presence of mind to fly by a back way, it would have needed little further aid from fortune to have taken him safe out of his peril and rendered him a power for

life and a saint for all time. But when Fate was doing her best for him, he failed to second her exertions. Dazed very possibly by his fall, he remained in the shop until he was discovered and dragged out; and next time the volley was fired it did its work.

So perished the Bab, and so was lost to mankind a miracle which, even in these days of telegraphs and newspapers, would have proved a staggering event. and if it had happened nearly two thousand years ago would have been an accepted and everlasting evidence [of] Divine power.

1908 - Persia, the awakening East - William Penn Cresson

In 1850 the Bab was removed to Tabriz, where, after a further period of imprisonment, he was sentenced to death, with two of his principal followers. One of these recanted at the last moment under torture, but the execution of Ali Mohammed and his faithful disciple was marked by a striking incident which his followers have not failed to turn to account ever since.

This nineteenth century martyrdom was carried out near the great gate of the city by a firing party of Persian regulars. The victims were suspended from the walls of the town and a volley was fired at short range. When the smoke had cleared away the Bab was found lying uninjured at the foot of the wall, the bullets which riddled his companion's body having only served to cut the ropes that held him bound. The cry of "Miracle !" was raised by the populace, and had the "Bab" kept his presence of mind there can be no doubt that the population of Tabriz, and his executioners as well, would have flocked to his standard. Stunned by his fall, however, he did not grasp the opportunity which his extraordinary escape afforded him. A soldier, stepping forward, dealt him a blow across the head with a sword. The spell of what appeared for the moment a direct intervention of Providence was broken, and the executioners finished their task.

1909 - Behind the veil in Persia and Turkish Arabia - M E Hume-Griffith

Behind the veil in Persia and Turkish Arabia - an account of an Englishwoman's eight years' residence amongst the women of the east

While the Bab was busy in prison, his followers were also busy, preaching and teaching, and by all means trying to extend the doctrines of their leader, and so great was the opposition and strife raised that the Government decided that the Bab must forfeit his life as a means of putting a stop once and for all to this new and dangerous sect. Accordingly the Bab was brought from Tabriz, where he had been imprisoned, and after a mock trial was sentenced to death. On the day appointed for his execution an enormous crowd gathered to witness his end many from curiosity, and also many from love and pity for the youthful martyr, who to the last maintained the calmness and courage which had characterised his whole term of imprisonment.

To make the lesson more emphatic, it was decided that two of the Bab's chief disciples were to be executed with him. One of these at the last moment recanted, and so was allowed to go free. It was said that his recantation arose not from cowardice or fear of death, but from a special revelation given to him, whereby he was commanded to recant in order to be able to carry away all books and papers belonging to the Bab, and deposit them in a safe place: however that may be, it is known that after an interval of two years he too became a martyr. Efforts were made to entice the other disciple to recant, but all proved unavailing, and he and his master the Bab were suspended, by ropes placed under their arms, to a beam placed a few feet from the ground. As they hung thus the disciple was heard to say, "Master, art thou satisfied with me?" and then the order was given to fire. When the smoke cleared away the body of the disciple was found to be riddled with bullets, but no Bab was visible. What had happened? Had a miracle been performed, and an angel been sent to rescue him from the hand of his persecutors? This was the thought of some, and, indeed, a miracle had been performed, for in spite of the many bullets which had been aimed at him not one had touched the Bab, but had only brought him deliverance by severing the ropes which bound him. so that he fell to the ground unhurt. At first it seemed as if the multitude would have pity on the unfortunate man, and spare him a second attempt, but these feelings were only of short duration, and the Bab was again dragged forth from his hiding-place, where he had taken refuge, and was a second time suspended. A fresh batch of soldiers had to be told off for the execution, as the first company absolutely refused to fire again. This time there was no intervention, and in a second or two the body of the young martyr of Shiraz was pierced with bullets. The bodies were cast out to the jackals, but were afterwards recovered and buried in Teheran by the order of the new Bab, Mirza Yahya.

This event took place in 1850, and in spite of persecutions, oppositions, and cruelties, the Babis continued to grow in number and strength, and to-day they form a very large and important com- munity throughout Persia.

1911 - Through Persia in Disguise with Reminiscences of the Indian Mutiny, Charles Edward Stewart

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In Persia there is a very interesting sect of people called Bábis. This sect was originated by Alí Mahommed, a native of Shíráz. He was born in 1833, and about 1843 commenced preaching, announcing that he had been commissioned to preach a new religion. He called himself Al Báb, or "the door," meaning that he was the door to heaven. He said that the spirits of all men emanated from God, and would, after various

migration, return to God. His religion was a species of pantheism. He said that a special spirit from God entered into certain people, and that the spirit which had been in Abraham, in Moses, in our Saviour, and others, was now in him. His tenets spread very widely and his followers, who were very numerous, rose in revolt against the government. Ali Mahomet, who was a quiet sort of man, did not join in the revolt, but he was imprisoned, and eventually shot by order of the Government in Tabriz. Now these Babis, who have ceased to be Mohammedans, and who have lost their prophet, long for a new religion. In fact they are inquirers, and just in the frame of mind to become Christians. They only require teaching, and leading to Christ. They are in the frame of mind when missionary effort would be most productive of good.

1912 - Hollyhocks and Goldenglow, Elbert Hubbard

Abdul Baha is a rebel from orthodox Mohammedanism. He has modernised the religion of Islám. Mohammed Alí tried the same thing, and was shot in the public square at Shíráz, the day being set apart as a Feast or Holy Day.

But you can not get rid of a strong man by killing him. If ge is of the right fiber he is never so much alive as when he is dead.

Bahá'u'lláh took up the work of Mohammed Alí and was banished.

1912 - Life and Teachings of Abbas Effendi, Myron Henry Phelps

[Google Books]

In 1850 the Bab himself was executed at Tabriz. It had been expected that his death would

death would check the spread of the religion, but this expectation was not ...

1913 - The Reconciliation of Races and Religions, Dr. T. K. Cheyne

p.65

The end of the Bab's earthly Manifestation is now close upon us. He knew it himself before the event, [Footnote: _NH_, pp. 235, 309-311, 418 (Subh-i-Ezel).] and was not displeased at the presentiment. He had already 'set his house in order,' as regards the spiritual affairs of the Babi community, which he had, if I mistake not, confided to the intuitive wisdom of Baha-'ullah. His literary executorship he now committed to the same competent hands. This is what the Baha'is History (_The Travellers Narrative_) relates,-

'Now the Sayyid Bab ... had placed his writings, and even his ring and pen-case, in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mulla Bakir, who was one of his first associates, to Mulla 'Abdu'l Karim of Kazwin. This trust Mulla Bakir delivered over to Mulla 'Abdu'l Karim at Kum in presence of a numerous company.... Then Mulla 'Abdu'l Karim conveyed the trust to its destination.' [Footnote: _TN_, pp. 41, 42.]

The destination was Baha-'ullah, as Mulla Bakir expressly told the 'numerous company.' It also appears that the Bab sent another letter to the same trusted personage respecting the disposal of his remains.

It is impossible not to feel that this is far more probable than the view which makes Subh-i-Ezel the custodian of the sacred writings and the arranger of a resting-place for the sacred remains. I much fear that the Ezelites have manipulated tradition in the interest of their party.

To return to our narrative. From the first no indignity was spared to the holy prisoner. With night-cap instead of seemly turban, and clad only in an under-coat, [Footnote: _NH_, p. 294.] he reached Tabriz. It is true, his first experience was favourable. A man of probity, the confidential friend of Prince Hamze Mirza, the governor, summoned the Bab to a first non-ecclesiastical examination. The tone of the inquiry seems to have been quite respectful, though the accused frankly stated that he was 'that promised deliverer for whom ye have waited 1260 years, to wit the Ka'im.' Next morning, however, all this was reversed. The 'man of probity' gave way to the mullas and the populace, [Footnote: See _New History_, pp. 296 _f._, a graphic narration.] who dragged the Bab, with every circumstance of indignity, to the houses of two or three well-known members of the clergy. 'These reviled him; but to all who questioned him he declared, without any attempt at denial, that he was the Ka'im [= he that ariseth]. At length Mulla Muhammad Mama-ghuri, one of the Sheykhi party, and sundry others, assembled together in the porch of a house belonging to one of their number, questioned him fiercely and insultingly, and when he had answered them explicitly, condemned him to death.

'So they imprisoned him who was athirst for the draught of martyrdom for three days, along with Aka Sayyid Huseyn of Yezd, the amanuensis, and Aka Sayyid Hasan, which twain were brothers, wont to pass their time for the most part in the Bab's presence....

'On the night before the day whereon was consummated the martyrdom ... he [the Bab] said to his companions, "To-morrow they will slay me shamefully. Let one of you now arise and kill me, that I may not have to endure this ignominy and shame from my enemies; for it is pleasanter to me to die by the hands of friends." His companions, with expressions of grief and sorrow, sought to excuse themselves with the exception of Mirza Muhammad 'Ali, who at once made as though he would obey the command. His comrades, however, anxiously seized his hand, crying, "Such rash presumption ill accords with the attitude of devoted service." "This act of mine," replied he, "is not prompted by presumption, but by unstinted obedience, and desire to fulfil my Master's behest. After giving effect to the command of His Holiness, I will assuredly pour forth my life also at His feet."

'His Holiness smiled, and, applauding his faithful devotion and sincere belief, said, "To-morrow, when you are questioned, repudiate me, and renounce my doctrines, for thus is the command of God now laid upon you...." The Bab's companions agreed, with the exception of Mirza Muhammad 'Ali, who fell at the feet of His Holiness and began to entreat and implore.... So earnestly did he urge his entreaties that His Holiness, though (at first) he strove to dissuade him, at length graciously acceded.

'Now when a little while had elapsed after the rising of the sun, they brought them, without cloak or coat, and clad only in their undercoats and nightcaps, to the Government House, where they were sentenced to be shot. Aka Sayyid Huseyn, the amanuensis, and his brother, Aka Sayyid Hasan, recanted, as they had been bidden to do, and were set at liberty; and Aka Sayyid Huseyn bestowed the gems of wisdom treasured in his bosom upon such as sought for and were worthy of them, and, agreeably to his instructions, communicated certain secrets of the faith to those for whom they were intended. He (subsequently) attained to the rank of martyrdom in the Catastrophe of Tihran.

'But since Mirza Muhammad 'Ali, athirst for the draught of martyrdom, declared (himself) in the most explicit manner, they dragged him along with that (Central) Point of the Universal Circle [Footnote: i.e. the Supreme Wisdom.] to the barrack, situated by the citadel, and, opposite to the cells on one side of the barrack, suspended him from one of the stone gutters erected under the eaves of the cells. Though his relations and friends cried, "Our son is gone mad; his confession is but the outcome of his distemper and the raving of lunacy, and it is unlawful to inflict on him the death penalty," he continued to exclaim, "I am in my right mind, perfect in service and sacrifice." .... Now he had a sweet young child; and they, hoping to work upon his parental love, brought the boy to him that he might renounce his faith. But he only said,-

"Begone, and bait your snares for other quarry; The 'Anka's nest is hard to reach and high."

So they shot him in the presence of his Master, and laid his faithful and upright form in the dust, while his pure and victorious spirit, freed from the prison of earth and the cage of the body, soared to the branches of the Lote-tree beyond which there is no passing. [And the Bab cried out with a loud voice, "Verily thou shalt be with me in Paradise."]

'Now after this, when they had suspended His Holiness in like manner, the Shakaki regiment received orders to fire, and discharged their pieces in a single volley. But of all the shots fired none took effect, save two bullets, which respectively struck the two ropes by which His Holiness was suspended on either side, and severed them. The Bab fell to the ground, and took refuge in the adjacent room. As soon as the smoke and dust of the powder had somewhat cleared, the spectators looked for, but did not find, that Jesus of the age on the cross.

'So, notwithstanding this miraculous escape, they again suspended His Holiness, and gave orders to fire another volley. The Musulman soldiers, however, made their excuses and refused. Thereupon a Christian regiment [Footnote: Why a Christian regiment? The reason is evident. Christians were outside the Babi movement, whereas the Musulman population had been profoundly affected by the preaching of the Babi, and could not be implicitly relied upon.] was ordered to fire the volley.... And at the third volley three bullets struck him, and that holy spirit, escaping from its gentle frame, ascended to the Supreme Horizon.' It was in July 1850.

It remained for Holy Night to hush the clamour of the crowd. The great square of Tabriz was purified from unholy sights and sounds. What, we ask, was done then to the holy bodies - that of Bab himself and that of his faithful follower? The enemies of the Bab, and even Count Gobineau, assert that the dead body of the Bab was cast out into the moat and devoured by the wild beasts. [Footnote: A similar fate is asserted by tradition for the dead body of the heroic Mulla Muhammad 'Ali of Zanjan.] We may be sure, however, that if the holy body were exposed at night, the loyal Babis of Tabriz would lose no time in rescuing it. The _New History_ makes this statement,-

'To be brief, two nights later, when they cast the most sacred body and that of Mirza Muhammad 'Ali into the moat, and set three sentries over them, Haji Suleyman Khan and three others, having provided themselves with arms, came to the sentries and said, "We will ungrudgingly give you any sum of money you ask, if you will not oppose our carrying away these bodies; but if you attempt to hinder us, we will kill you." The sentinels, fearing for their lives, and greedy for gain, consulted, and as the price of their complaisance received a large sum of money.

'So Haji Suleyman Khan bore those holy bodies to his house, shrouded them in white silk, placed them in a chest, and, after a while, transported them to Tihran, where they remained in trust till such time as instructions for their interment in a particular spot were issued by the Sources of the will of the Eternal Beauty. Now the believers who were entrusted with the duty of transporting the holy bodies were Mulla Huseyn of Khurasan and Aka Muhammad of Isfahan, [Footnote: _TN_, p. 110, n. 3; _NH_, p. 312, n. 1.] and the instructions were given by Baha-'ullah.' So far our authority. Different names, however, are given by Nicolas, _AMB_, p. 381.

The account here given from the _New History_ is in accordance with a letter purporting to be written by the Bab to Haji Suleyman Khan exactly six months before his martyrdom; and preserved in the _New History_, pp. 310, 311.

'Two nights after my martyrdom thou must go and, by some means or other, buy my body and the body of Mirza Muhammad 'Ali from the sentinels for 400 tumans, and keep them in thy house for six months.

Afterwards lay Aka Muhammad 'Ali with his face upon my face the two (dead) bodies in a strong chest, and send it with a letter to Jenab-i-Baha (great is his majesty!). [Footnote: _TN_, p. 46, n. 1] Baha is, of course, the short for Baha-'ullah, and, as Prof. Browne remarks, the modest title Jenab-i-Baha was, even after the presumed date of this letter, the title commonly given to this personage.

The instructions, however, given by the Bab elsewhere are widely different in tendency. He directs that his remains should be placed near the shrine of Shah 'Abdu'l-'Azim, which 'is a good land, by reason of the proximity of Wahid (i.e. Subh-i-Ezel).' [Footnote: The spot is said to be five miles south of Tihran.] One might naturally infer from this that Baha-'ullah's rival was the guardian of the relics of the Bab. This does not appear to have any warrant of testimony. But, according to Subh-i-Ezel himself, there was a time when he had in his hands the destiny of the bodies. He says that when the coffin (there was but one) came into his hands, he thought it unsafe to attempt a separation or discrimination of the bodies, so that they remained together 'until [both] were stolen.'

It will be seen that Subh-i-Ezel takes credit (1) for carrying out the Bab's last wishes, and (2) leaving the bodies as they were. To remove the relics to another place was tantamount to stealing. It was Baha-'ullah who ordered this removal for a good reason, viz., that the cemetery, in which the niche containing the coffin was, seemed so ruinous as to be unsafe.

There is, however, another version of Subh-i-Ezel's tradition; it has been preserved to us by Mons. Nicolas, and contains very strange statements. The Bab, it is said, ordered Subh-i-Ezel to place his dead body, if possible, in a coffin of diamonds, and to inter it opposite to Shah 'Abdu'l-'Azim, in a spot described in such a way that only the recipient of the letter could interpret it. 'So I put the mingled remains of the two bodies in a crystal coffin, diamonds being beyond me, and I interred it exactly where the Bab had directed me. The place remained secret for thirty years. The Baha'is in particular knew nothing of it, but a traitor revealed it to them. Those blasphemers disinterred the corpse and destroyed it. Or if not, and if they point out a new burying-place, really containing the crystal coffin of the body of the Bab which they have purloined, we [Ezelites] could not consider this new place of sepulture to be sacred.'

The story of the crystal coffin (really suggested by the Bayan) is too fantastic to deserve credence. But that the sacred remains had many resting-places can easily be believed; also that the place of burial remained secret for many years. Baha-'ullah, however, knew where it was, and, when circumstances favoured, transported the remains to the neighbourhood of Haifa in Palestine. The mausoleum is worthy, and numerous pilgrims from many countries resort to it.

EULOGIUM ON THE MASTER

The gentle spirit of the Bab is surely high up in the cycles of eternity. Who can fail, as Prof. Browne says, to be attracted by him? 'His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the Bayan; but most of all his tragic death, all serve to enlist our sympathies on behalf of the young prophet of Shiraz.'

'Il sentait le besoin d'une reforme profonde a introduire dans les moeurs publiques.... Il s'est sacrifie pour l'humanite; pour elle il a donne son corps et son ame, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre.' (Mons. Nicolas.)

In an old Persian song, applied to the Bab by his followers, it is written:-

In what sect is this lawful? In what religion is this lawful? That they should kill a charmer of hearts! Why art thou a stealer of hearts?

1913 - Peeps into Persia - Baroness Dorothy d'Hermalle

He himself was arrested, and, finally, after having been treated as cruelly as possible, he was shot at Tabriz in 1855. He nearly escaped, as the first volley fired at him only loosed his bonds; had he kept his presence of mind he could have fled in the direction of the bazaar. There he would have been safe, and his cause would have been strengthened by what would have been regarded as a miracle. But he was weakened by imprisonment and ill-treatment, and he fled towards the citadel, where he was immediately captured and killed.

1913 - Persia, the land of the magi, or, The home of the wise men - an historical and descriptive account of Persia from the earliest ages to the present time - Samuel Kasha Nweeya

Thereupon, by the advice of Mirza Taki Khan (at that time prime minister to the young king), an attempt was made to strike terror into the hearts of the insurgents, and to fill their minds with despair, by the public execution of the Bab, who, though innocent of any direct share in the plans or councils of the rebels, was regarded as the source from which they drew the enthusiasm which inspired them with a resolution so obstinate and a courage so invincible.

Accordingly, orders were depatched to Tabriz to bring the Bab thither from his prison-house, and, after the form of a trial, to put him to death. After enduring all manner of insults at the hands of the government authorities, the clergy, and the rabble of the city, through the streets of which he was dragged for many hours, he was finally brought to the place of execution, near the citadel, a little before sundown. An

immense crowd, drawn thither, some by sympathy, others by a vindictive desire to witness the death of one whom they regarded as an arch-heretic, but actuated for the most part, probably, by mere curiosity, was here assembled. Many of those who composed it were at least half convinced of the divine mission of the Bab; others, who had come with feelings of animosity or indifference, were moved to compassion by the sight of the youthful victim, who continued to manifest the same dignity and fortitude which had characterized him during the whole period of his imprisonment.

The Bab was not to suffer alone. The sentence which had been pronounced against him included also two of his disciples. One of these Aka Seyyid Huseyn of Yezd, who had been his companion and amanuensis during the whole period of his captivity, either actuated by a monetary uncontrollable fear of death, or, as the Babis assert with more probability, obedient to orders received from his master, bidding him escape at all hazards and convey to the faithful the sacred writings of which he was the depositary, declared himself willing to renounce the creed for which he had already sacrificed so much, and the master to whom he had hitherto so faithfully adhered. His recantation was accepted and his life spared, but his death was only deferred for two years. In September, 1852, he met the fate which he no longer affected to fear amongst the martyrs of Teheran.

The other disciple was a young merchant of Tabriz, named Aka Mohammed Ali. Although every effort was made to induce him to follow the example of his comrade, and though his wife and little children were brought before him, entreating him with tears to save his life, he stood firm in his faith, and only requested that at the moment of death he might still be allowed to fix his gaze on his master. Finding all efforts to alter his decision unavailing, the executioners pro- ceeded to suspend him alongside of his master at the distance of a few feet from the ground by means of cords passed under the arms. As he hung thus he was heard to address the Bab in these words : " Master ! art thou satisfied with me?" Then the file of soldiers drawn up before the prisoners received the command to fire, and for a moment the smoke of the volley con- cealed the sufferers from view. When it rolled away, a cry of mingled exultation and terror arose from the spectators, for, while the bleeding corspe of the disciple hung suspended in the air pierced with bullets, the Bab had disappeared from sight! It seemed, indeed, that his life had been preserved by a miracle, for, of the storm of bullets which had been aimed at him, not one had touched him; nay, instead of death they had brought him deliverance by cutting the ropes which had bound him, so that he fell to the ground unhurt.

For a moment even the executioners were overwhelmed with amazement, which rapidly gave place to alarm as they reflected what effect this marvelous deliverance was likely to have on the inconstant and impressionable multitude. These apprehensions, however, were of short duration. One of the soldiers espied the Bab hiding in a guardroom which opened onto the stone platform over which he had been suspended. He was seized, dragged forth, and again suspended; a new firing-party was ordered to advance (for the men who had composed the first refused to act again); and before the spectators had recovered from their first astonishment, or the Babis had had time to effect a rescue, the body of the young prophet of Shiraz was riddled with bullets.

The two corpses were dragged through the streets and bazaars, and cast out beyond the city gates to be devoured by dogs and jackals. From this last indignity, however, they were saved by the devotion of Suleyman Khan and a few other believers, who, whether by force, bribes, or the influence of powerful friends, succeeded in obtaining possession of them. They were wrapped in white silk, placed in one coffin, and sent to Teheran, where, by order of Mirza Yahya Subhi-i-Ezel ("the Morning of Eternity," who, though but twenty years of age, had been chosen to succeed the Bab), they were deposited in a little shrine called Imam-zade-i-Masum, which stands by the Hamadan road not far from Ribat-Karim. Here they remained undisturbed for seventeen or eighteen years, till the schism originated by Beha deprived his half brother Ezel of the supremacy in the Babi church which he had hitherto enjoyed, when they were removed by the Behais, to whom alone is now known the resting-place of the glorious martyrs of Tabriz.

1913 - The Renaissance: Savonarola. Cesare Borgia. Julius II. Leo X. Michael Angelo, By Arthur Gobineau

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[regarding Gobineau's work]

But the best part of the book, and the greater part of it, is dedicated to the history of the Babists, a Persian sect founded shortly before Gobineau came to Persia, by a young and spirited Persian who was called "The Bab." It is a strange tale that our author has here to tell, a story which seems to us more than familiar, reminding us as it does of the common religious bonds of Asia and Europe, of the holy tales of our own gospel. Was it the intention of Count Gobineau - and this is a question that will easily occur to a critic who is accus- tomed to look for the meaning between the lines - to write a parody on the ancient document of the Christian faith? I do not think so for a moment, for Gobineau had, like many Catholics, even free-thinking Catholics, a sort of shyness about touching upon religion in too outspoken a manner. If there is parody, it is entirely unconscious, but parody undoubtedly there is. There is the Saviour, the "Bab," that is to say, "the only door by which one can reach the knowledge of God," a quiet, studious, patient, and somewhat mystical youth, une âme douce et un peu rêveuse, as Gobineau describes him. He has quite a number of interesting, though hardly novel, ideas in his head: how to bring man happiness in this world,

how to unite under one ethical roof the Jew, the Christian, and the Moslem, how to emancipate and enlighten the fair sex, likewise how to be good and charitable though rich, and how to be just and forgiving though dealing with criminals and enemies. There was a faint flavour of Buddhistic sweetness, I think, in this attractive personality, who by his charming and persuasive manner easily converted all those who came into contact with him. But these new con- verts, less Buddhistic, of course, and more impulsive than the Master, tried to strengthen peaceful persuasion by other means. They openly accused the authorities of immorality and cor- ruption, they ran about the streets looting, rioting and threatening and insulting the mullahs (clergy), and thus finally forced the Government to intervene between them and their accusers - an intervention that caused a bloody revolu- tion in two provinces and was only suppressed with the greatest difficulty. The Saviour, as seems to be the habit of Saviours, had promised to bring peace and happiness, but had in reality brought the sword - a sword, which, once unsheathed, naturally begins now to threaten himself and his two most faithful followers. And thus more and more the story begins to remind us of Asia, never-changing Asia. Those in authority, again wrongly assuming that the execution of the Saviour would suppress a rebellion - have decided to do away with him. A sham action is brought against him, he is searchingly questioned by the judges, who are bent upon his ruin, he is asked for miracles by the Mullahs, who doubt his gift and his inspiration, but he, according to his followers, confounds them all. Well, however, though he stands the test, he is nevertheless condemned to death by his persecutors, frightened as these are about the progress of the rebellion.

The day of execution has come. From early morning till late in the evening the Bab and his two disciples are conducted, under the weight of their chains, through the town of Tabriz, the infuriated mob screaming and shaking their fists at them, striking the defenceless victims in the face amid screams of laughter at every successful blow. Then one of the disciples, as the result of all the pain and shame heaped upon him, gives way, and throwing himself on to the ground, begins to weep most bitterly. The captain of the guard promises him freedom if he will curse the Bab. And he curses the Bab. Then the captain of the guard asks him to spit into the Bab's face. And he spits into his face, and is then set free; but only in order to repent and commit afterwards, like Judas, a sort of expiatory suicide.

Then the other follower, a rich citizen of the town of Tabriz, is worked upon to give up the Bab; with truly fiendish clever- ness his young wife and his children are fetched from the bazaar, they are confronted with him and they implore him to abjure his creed, to live again happily with them as before; but the man simply turns his head and remains firm, only asking as a favour to be executed before his Saviour. The sun begins to set; the two are about to suffer the extreme penalty, and when in front of a large crowd they both hang side by side over the wall of the citadel, waiting to be shot, the faithful disciple is heard saying to the Bab: "Master, art thou satisfied with me?". . . O Asia, there thou art once more with thy fanatics, thy dreamers, thy rebels, with thy martyrs, who willingly shed their blood for "truth," and thy Saviours who triumphantly wear the crown of thorns! There thou art once more, thou continent of eternal recurrences, putting to shame thy little sister Europe with her innocent belief in progress!

But still there is "progress," and the progress lies with the narrator who this time tells the holy story. It is related in a cold and sceptical manner, very accurately to be sure, but not without touches of irony and Voltairian wit, by a man who decidedly has some doubts about all Saviours and all...

1915 - A history of Persia - Sir Percy Molesworth Sykes

Finally he was ordered to execution at Tabriz. In the great square he received the volley of a firing party, and when the smoke rolled away he was not to be seen. The shots had cut his ropes and he had fled. Had he gained the town he might have escaped, and his religion would have been firmly established by the miracle - as it would have been deemed. Unfortunately for himself, he took refuge in the guard-room, where he was found* He was at once taken back to the square and shot.

1922 - Life of the Báb, Jinab-i-Fadil (Star of West)

Star of the West - Set 7 Vol 14 No 7 Pg 193

At last, in desperation, the Shah and his prime minister determined to do away with the Báb himself. Word was sent to the Governor of Tabriz to bring him out from his prison. An important meeting was then held at which many dignitaries were present. The Báb was <p200> questioned, declared a heretic, and sentenced to death. An order was issued that he be bastinadoed. But, at the risk of their lives, the servants of the court refused to carry out these instructions, They were filled with respect and admiration for the noble prisoner. This so angered the enemies that one of them rose in his wrath and himself perpetrated the deed.

The proclamation went forth that the Báb was condemned to death, and great excitement prevailed in the city. On July ninth, 1850, he was brought out, with bare head and feet, and compelled to walk through the streets to his execution while thousands followed him,

One of the most devoted disciples of the Báb, who had been with him in prison, requested that he be martyred with his master. So these two were fastened with ropes to the wall of the citadel, in the open square, and a regiment of Armenian soldiers were commanded to fire upon them. They all fired, at the same moment. When the smoke cleared away the body of the disciple was discovered riddled with bullets.

But the Báb was nowhere to be seen. At first it was thought that a miracle had been wrought. But, upon investigation, the Báb was found in a room in the citadel. The bullets had merely severed the ropes binding him to the wall, and he had fallen to the ground, unharmed. He was brought back and the regiment commanded to fire again. But they refused to do so, saying, among themselves, that the Báb must be a great saint. Another regiment, of Muhammedan soldiers, was brought, and this time their bullets pierced his body, leaving his face quite free of disfigurement. Thus the soul of the Báb ascended to heaven,

His body was carried and dropped outside the city, before the eyes of the populace, as a sign of disgrace. A small number of guards were set to watch the place. While most of them were asleep some of the disciples of the Báb came and bribed the two who remained awake, and obtained possession of the body. They carried it to a silk factory and it was carefully wrapped in silks, and taken secretly to Tihran, where it remained for many years. After the departure of Bahá'u'lláh, 'Abdu'l-Bahá had the body brought to Mount Carmel where it was placed in a tomb and now all pilgrims who journey to this region visit this shrine,

1922 - Recent happenings in Persia - James Moncreiff Balfour

Incidentally, the execution of the Bab only failed by a hair's-breadth to provide a well-authenticated modern miracle. When placed against the wall for execution, the first volley, while leaving him entirely uninjured, cut the cords which bound him. These were the days of black powder. The Bab escaped and took refuge in a neighbouring shop. Unfortunately for him this had no exit, and he was recaptured and shot. It is permissible to speculate what would have been the consequence had he either made good his escape and appeared elsewhere, alleging a miraculous removal from danger, or had he had sufficient determination to stand forward and claim that he had been freed by a similar agency. In the latter case he might well have carried the surrounding multitude with him, while in the former all the materials for a legend of well-authenticated miraculous intervention would have been ready to hand. It would have been interesting to learn how contemporary thought would have dealt with them.

1922 - Persia (Percy Sykes)

His followers, however, increased to such an extent that the Persian Government became alarmed and, in 1850, the Bab was ordered to execution at Tabriz. In the great square he received the volley of the firing party, and when the smoke had cleared away he had disappeared. Had he gained the bazar, he might have escaped, and his religion would have been established by a miracle as it would have been deemed. Unfortunately for himself he took refuge in the guard- room, whence he was taken out again and the sentence was carried out.

19?? - Kavakebu'l Dorriah (Avarih)

Src : http://bahai-library.com/histories/remains2.html

Avarih has relied on Haji Mulla Ali Akbar Shahmirzadi - Hand of the Cause - who was Baha'u'llah's nominated representative in administering the movement of the remains of the Bab. Here are extracts from Kavakebu'l Dorriah pages 369-372:

In the year 1284 Baha'u'llah issued a tablet addressed jointly to Haji Mulla Ali Akbar Shahmirzadi - Hand of the Cause - and Aqa Jamal Burujerdi - the renouned teacher of the time. It instructed them to remove the remains of the Bab from Imamzadeh Ma'asum to another location. Those two souls immediately set out to Imamzadeh Ma'asum and without any assistance dismantled the wall which housed the holy casket. They quickly carried the casket and set out towards the shire of Shahzadeh Abdu'l Azim. Apparantly Imamzadeh Ma'asum did not have any custodians present at the time, perhaps there was a custodian and he was not very strict. Another persumption is that usually such custodians can be convinced with a little bribe.

Anyhow they placed the holy casket on a mule and travelled to the vicinity of Shahzadeh Abdu'l Azim. Initial search of that locality did not identify a safe location. Hence they carried on their journey towards Chishmeh Ali. During the way they came across an abandoned structure which was known as Masjid Masha'u'llah. They established that this location [was] fit for the purpose. They entered the mosque at night time and deposited the holy casket. Prior to placing the casket, they opened its cover and observed that the Holy remains of the Bab were wrapped in Kafan. They noticed a bunch of flowers had been placed on the chest of the Bab which had been sprayed with bullets. Flowers were now dry and appeared to have been there for years. The assumption of this author [Avarih] is that the flowers had been placed by none other than Haji Sulayman Khan years earlier.

They removed the flowers and placed the Holy remains in a new Kafan made of silk which had been prepared for this purpose earlier. They placed the Holy remains in to the casket again and positioned the casket underneath an arc structure which had not been damaged. It was located next to a damaged vertical wall. They quickly repaired the vicinity of the arc wall with similar bricks. During this construction process only one of the Babis resident in the Shire of Abdu'l Azim assisted in supplying them with mortar. Afterwards the two souls left for the Shire of Ghooch Hesar and endeavoured to return to Tehran in the coming days. On the way to Tehran, upon reaching the junction at Chishmeh Ali they became concerned about the safety of the casket and turned back towards that mosque to ensure that the casket had not been disturbed.

This concern was well-founded. A number of farmers had seen the Babis on that night. Following their departure, the farmers had dismantled the wall and broke into the casket. However the Holy Remains had not been disturbed. The assumption of this author [Avarih] is that the farmers had not recognised the identity of the body. Had they known so, they could have disturbed or abused the holy remains which may in turn have stirred up trouble in that locality. The farmers must have assumed that the casket contained some hidden treasures stolen from another location and were probably alarmed by the late night activity.

Haji Akhund [Shahmirzadi] explains that once we decided to turn back towards that mosque, Aqa Jamal accelerated at once becuase he had a faster mule. I followed him to that place within one hour. When I reached the mosque, I found him in a state of bewilderment. I asked of the problem, he answered that the wall has been damaged and the casket is broken in to. I became similarly distressed and rushed towards the wall. As I moved the casket, I noticed its wieght has not changed. I informed Aqa Jamal that the remains are still in tact. He became happy and we lifted the broken casket on to his mule and accompanied it towards Tehran.

Prior to arrival at the city Gate, we became increasingly apprehensive. The Gate Keepers could inspect our load. If the contents were to be revealed, not only the Holy Remains but our lives would be placed at risk. At this time an interesting incident happened. A short time before our arrival at the city Gate, a rain storm began and quickly developed in to a cyclone. Severe wind gusts and rain forced all travellers from Shahzadeh Abd'ul Azim to rush forwards towards the Gate. This enabled us to use the crowd as a cover and take the casket safely through the Gate and in to the city to the house of Aqa Mirza Hassan Vazir.

... Haji Mulla Ali AKbar rented that house and stayed there for 14 months solely to protect that casket. Unfortunately in a short time, Baha'is learned of this secrete and arrived from far and wide to pay their respects. Haji Akhund, as hard as he tried, became unable to keep this matter a secret. Some Bahai's even offered to purchase that house and turn it in to a permanent shrine of the Bab! As this was not possible and could infuriate the Government, the Hands wrote a letter to Baha'u'llah asking for further advice.

1944 - God Passes By, Shoghi Effendi

Chapter IV - The Execution of the Báb, p50-60

Chihriq

The waves of dire tribulation that violently battered at the Faith, and eventually engulfed, in rapid succession, the ablest, the dearest and most trusted disciples of the Bab, plunged Him, as already observed, into unutterable sorrow. For no less than six months the Prisoner of Chihriq, His chronicler has recorded, was unable to either write or dictate. Crushed with grief by the evil tidings that came so fast upon Him, of the endless trials that beset His ablest lieutenants, by the agonies suffered by the besieged and the shameless betrayal of the survivors, by the woeful afflictions endured by the captives and the abominable butchery of men, women and children, as well as the foul indignities heaped on their corpses, He, for nine days, His amanuensis has affirmed, refused to meet any of His friends, and was reluctant to touch the meat and drink that was offered Him. Tears rained continually from His eyes, and profuse expressions of anguish poured forth from His wounded heart, as He languished, for no less than five months, solitary and disconsolate, in His prison.

Pillars of the Faith Martyred

The pillars of His infant Faith had, for the most part, been hurled down at the first onset of the hurricane that had been loosed upon it. Quddus, immortalized by Him as Ismu'llahi'l-Akhir (the Last Name of God); on whom Baha'u'llah's Tablet of Kullu't-Ta'am later conferred the sublime appellation of Nuqtiy-i-Ukhra (the Last Point); whom He elevated, in another Tablet, to a rank second to none except that of the Herald of His Revelation; whom He identifies, in still another Tablet, with one of the "Messengers charged with imposture" mentioned in the Qur'an; whom the Persian Bayan extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahids revolve; on whose "detachment and the sincerity of whose devotion to God's will God prideth Himself amidst the Concourse on high;" whom Abdu'l-Baha designated as the "Moon of Guidance;" and whose appearance the Revelation of St. John the Divine anticipated as one of the two "Witnesses" into whom, ere the "second woe is past," the "spirit of life from God" must enter - such a man had, in the full bloom of his youth, suffered, in the Sabzih-Maydan of Barfurush, a death which even Jesus Christ, as attested by Baha'u'llah, had not faced in the hour of His greatest agony. Mulla Husayn, the first Letter of the Living, surnamed the Babu'l-Bab (the Gate of the Gate); designated as the "Primal Mirror;" on whom eulogies, prayers and visiting Tablets of a number equivalent to thrice the volume of the Qur'an had been lavished by the pen of the Bab; referred to in these eulogies as "beloved of My Heart;" the dust of whose grave, that same Pen had declared, was so potent as to cheer the sorrowful and heal the sick; whom "the creatures, raised in the beginning and in the end" of the Babi Dispensation, envy, and will continue to envy till the "Day of Judgment;" whom the Kitab-i-Iqan acclaimed as the one but for whom "God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory;" to whom Siyyid Kazim had paid such tribute that his disciples suspected that the recipient of such praise might well be the promised One Himself - such a one had likewise, in the prime of his manhood, died a martyr's death at Tabarsi. Vahid, pronounced in the Kitab-i-Iqan to be the "unique and peerless figure of his age," a man of immense erudition and the most preeminent figure to enlist under the banner of the new Faith, to whose "talents and saintliness," to whose "high attainments in the realm of science and philosophy" the Bab had testified in His Dala'il-i-Sab'ih (Seven Proofs), had already, under similar

circumstances, been swept into the maelstrom of another upheaval, and was soon to quaff in his turn the cup drained by the heroic martyrs of Mazindaran. Hujjat, another champion of conspicuous audacity, of unsubduable will, of remarkable originality and vehement zeal, was being, swiftly and inevitably, drawn into the fiery furnace whose flames had already enveloped Zanjan and its environs. The Bab's maternal uncle, the only father He had known since His childhood, His shield and support and the trusted guardian of both His mother and His wife, had, moreover, been sundered from Him by the axe of the executioner in Tihran. No less than half of His chosen disciples, the Letters of the Living, had already preceded Him in the field of martyrdom. Tahirih, though still alive, was courageously pursuing a course that was to lead her inevitably to her doom.

A fast ebbing life, so crowded with the accumulated anxieties, disappointments, treacheries and sorrows of a tragic ministry, now moved swiftly towards its climax. The most turbulent period of the Heroic Age of the new Dispensation was rapidly attaining its culmination. The cup of bitter woes which the Herald of that Dispensation had tasted was now full to overflowing. Indeed, He Himself had already foreshadowed His own approaching death. In the Kitab-i-Panj-Sha'n, one of His last works, He had alluded to the fact that the sixth Naw-Ruz after the declaration of His mission would be the last He was destined to celebrate on earth. In His interpretation of the letter Ha, He had voiced His craving for martyrdom, while in the Qayyumu'l-Asma' He had actually prophesied the inevitability of such a consummation of His glorious career.

Documents Collected

Forty days before His final departure from Chihriq He had even collected all the documents in His possession, and placed them, together with His pen-case, His seals and His rings, in the hands of Mulla Baqir, a Letter of the Living, whom He instructed to entrust them to Mulla Abdu'l-Karim-i-Qazvini, surnamed Mirza Ahmad, who was to deliver them to Baha'u'llah in Tihran.

Mazindaran and Nayriz

While the convulsions of Mazindaran and Nayriz were pursuing their bloody course the Grand Vizir of Nasiri'd-Din Shah, anxiously pondering the significance of these dire happenings, and apprehensive of their repercussions on his countrymen, his government and his sovereign, was feverishly revolving in his mind that fateful decision which was not only destined to leave its indelible imprint on the fortunes of his country, but was to be fraught with such incalculable consequences for the destinies of the whole of mankind. The repressive measures taken against the followers of the Bab, he was by now fully convinced, had but served to inflame their zeal, steel their resolution and confirm their loyalty to their persecuted Faith. The Bab's isolation and captivity had produced the opposite effect to that which the Amir-Nizam had confidently anticipated. Gravely perturbed, he bitterly condemned the disastrous leniency of his predecessor, Haji Mirza Aqasi, which had brought matters to such a pass. A more drastic and still more exemplary punishment, he felt, must now be administered to what he regarded as an abomination of heresy which was polluting the civil and ecclesiastical institutions of the realm. Nothing short, he believed, of the extinction of the life of Him Who was the fountain-head of so odious a doctrine and the driving force behind so dynamic a movement could stem the tide that had wrought such havoc throughout the land.

Order for Execution

The siege of Zanjan was still in progress when he, dispensing with an explicit order from his sovereign, and acting independently of his counsellors and fellow-ministers, dispatched his order to Prince Hamzih Mirza, the Hishmatu'd-Dawlih, the governor of Adhirbayjan, instructing him to execute the Bab. Fearing lest the infliction of such condign punishment in the capital of the realm would set in motion forces he might be powerless to control, he ordered that his Captive be taken to Tabriz, and there be done to death.

Prince Refuses,

Confronted with a flat refusal by the indignant Prince to perform what he regarded as a flagitious crime, the Amir-Nizam commissioned his own brother, Mirza Hasan Khan, to execute his orders.

Muhammad-i-Mamaqani, Mirza Baqir, Mulla Murtada-Quli

The usual formalities designed to secure the necessary authorization from the leading mujtahids of Tabriz were hastily and easily completed. Neither Mulla Muhammad-i-Mamaqani, however, who had penned the Bab's death-warrant on the very day of His examination in Tabriz, nor Haji Mirza Baqir, nor Mulla Murtada-Quli, to whose houses their Victim was ignominiously led by the farrash-bashi, by order of the Grand Vizir, condescended to meet face to face their dreaded Opponent.

Prison - Farrash-Bashi

Immediately before and soon after this humiliating treatment meted out to the Bab two highly significant incidents occurred, incidents that cast an illuminating light on the mysterious circumstances surrounding the opening phase of His martyrdom. The farrash-bashi had abruptly interrupted the last conversation which the Bab was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Husayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: "Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention."

Prison - Sam Khan

To the Christian Sam Khan - the colonel of the Armenian regiment ordered to carry out the execution - who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the

duty imposed upon him, the Bab gave the following assurance: "Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."

Preparation and Suspension

Sam Khan accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Bab and one of his disciples, the youthful and devout Mirza Muhammad-'Ali-i-Zunuzi, surnamed Anis, who had previously flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men.

Volley 1

Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Bab had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. "The Siyyid-i-Bab has gone from our sight!" cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. "I have finished My conversation with Siyyid Husayn" were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrash-bashi, "Now you may proceed to fulfill your intention."

Farrash-Bashi Quits

Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrash-bashi quitted instantly the scene, and resigned his post.

Sam Khan Quits

Sam Khan, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Bab, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act.

Volley 2 - Execution

Aqa Jan-i-Khamsih, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Bab and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. "O wayward generation!" were the last words of the Bab to the gazing multitude, as the regiment prepared to fire its volley, "Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

Natural Wonders

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shiraz an "earthquake," foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions.

Repercussions - Regiment

In that same year no less than two hundred and fifty of the firing squad, that had replaced Sam Khan's regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Bab. To insure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabriz.

Amir-Nizam and Brother

The prime instigator of the Bab's death, the implacable Amir-Nizam, together with his brother, his chief accomplice, met their death within two years of that savage act.

Date

On the evening of the very day of the Bab's execution, which fell on the ninth of July 1850 (28th of Sha'ban 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry,

Body

the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them.

Russian Consul

On the following morning the Russian Consul in Tabriz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat.

Body - Removed

In the middle of the following night a follower of the Bab, Haji Sulayman Khan, succeeded, through the instrumentality of a certain Haji Allah-Yar, in removing the bodies to the silk factory owned by one of the believers of Milan, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullas were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imam would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Bab and of His fellow-sufferer been communicated to Baha'u'llah than He ordered that same Sulayman Khan to bring them to Tihran, where they were taken to the Imam-Zadih-Hasan, from whence they were removed to different places, until the time when, in pursuance of Abdu'l-Baha's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Mission

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Baha'i Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Baha'i Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Baha'i century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

World Awareness

So momentous an event could hardly fail to arouse widespread and keen interest even beyond the confines of the land in which it had occurred. "C'est un des plus magnifiques exemples de courage qu'il ait ete donne a l'humanite de contempler," is the testimony recorded by a Christian scholar and government official, who had lived in Persia and had familiarized himself with the life and teachings of the Bab, "et c'est aussi une admirable preuve de l'amour que notre heros portait a ses concitoyens. Il s'est sacrifie pour l'humanite: pour elle il a donne son corps et son ame, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre. Il a scelle de son sang le pacte de la fraternite universelle, et comme Jesus il a paye de sa vie l'annonce du regne de la concorde, de l'equite et de l'amour du prochain." "Un fait etrange, unique dans les annales de l'humanite," is a further testimony from the pen of that same scholar commenting on the circumstances attending the Bab's martyrdom. "A veritable miracle," is the pronouncement made by a noted French Orientalist. "A true God-man," is the verdict of a famous British traveler and writer. "The finest product of his country," is the tribute paid Him by a noted French publicist. "That Jesus of the age ... a prophet, and more than a prophet," is the judgment passed by a distinguished English divine. "The most important religious movement since the foundation of Christianity," is the possibility that was envisaged for the Faith the Bab had established by that far-famed Oxford scholar, the late Master of Balliol.

"Many persons from all parts of the world," is Abdu'l-Baha's written assertion, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia, a contemporary chronicler has written, had even, shortly before the Bab's martyrdom, instructed the Russian Consul in Tabriz to fully inquire into, and report the circumstances of so startling a Movement, a commission that could not be carried out in view of the Bab's execution. In countries as remote as those of Western Europe an interest no less profound was kindled, and spread with great rapidity to literary, artistic, diplomatic and intellectual circles. "All Europe," attests the above-mentioned French publicist, "was stirred to pity and indignation... Among the literatures of my generation, in the Paris of 1890, the martyrdom of the Bab was still as fresh a topic as had been the first news of His death. We wrote poems about Him. Sarah Bernhardt entreated Catulle Mendes for a play on the theme of this historic tragedy." A Russian poetess, member of the Philosophic, Oriental and Bibliological Societies of St. Petersburg, published in 1903 a drama entitled "The Bab," which a year later was played in one of the principal theatres of that city, was subsequently given publicity in London, was translated into French in Paris, and into German by the poet Fiedler, was presented again, soon after the Russian Revolution, in the Folk Theatre in Leningrad, and succeeded in arousing the genuine sympathy and interest of the renowned Tolstoy, whose eulogy of the poem was later published in the Russian press.

Christ Comparison

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shiraz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Babi Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of

Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Bab, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Babi Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the role which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude - in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

Prophecies and Station

It should be remembered, however, that apart from the miracle associated with the Bab's execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Bab represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Bab, acclaimed by Baha'u'llah as the "Essence of Essences," the "Sea of Seas," the "Point round Whom the realities of the Prophets and Messengers revolve," "from Whom God hath caused to proceed the knowledge of all that was and shall be," Whose "rank excelleth that of all the Prophets," and Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones," had delivered His Message and discharged His mission. He Who was, in the words of Abdu'l-Baha, the "Morn of Truth" and "Harbinger of the Most Great Light," Whose advent at once signalized the termination of the "Prophetic Cycle" and the inception of the "Cycle of Fulfillment," had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, "the Primal Point from which have been generated all created things," "one of the sustaining pillars of the Primal Word of God," the "Mystic Fane," the "Great Announcement," the "Flame of that supernal Light that glowed upon Sinai," the "Remembrance of God" concerning Whom "a separate Covenant hath been established with each and every Prophet" had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the "Qa'im" (He Who ariseth) promised to the Shi'ahs, the "Mihdi" (One Who is guided) awaited by the Sunnis, the "Return of John the Baptist" expected by the Christians, the "Ushidar-Mah" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'an, had been sent down. The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had "breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed. The "Man Child," mentioned in the Book of Revelation, destined to "rule all nations with a rod of iron," had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the "concourse of kings and of the sons of kings," marking the inception of a process which, accelerated by Baha'u'llah's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyumu'l-Asma'. The "Order," whose foundation the Promised

One was to establish in the Kitab-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayan. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shi'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islam and the Sunni hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community - a Community whose infant strength had already plucked asunder the fetters of Shi'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation - a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order.

1973 - The Báb, H M Balyuzi

Pages 148-160, "The Bab - The Herald of the Day of Days"

CHAPTER 12

THAT MIDSUMMER NOON

[...Poem...]

The death of Muhammad Shah and the downfall of Haji Mirza Aqasi were events of far-reaching consequence. The new monarch was very young and inexperienced, while the man who now occupied the seat left vacant by the disappearance of Haji Mirza Aqasi was capable and uncorrupted, but self-willed and headstrong. Mirza Taqi Khan, the Amir-Nizam (better known by his later title Amir-i-Kabir) had by sheer force of his abilities raised himself from humble origins to a position of power. His father had been a cook in the employment of the illustrious Qa'im-Maqam. And it had been that great minister who had first noticed high promise in the young Taqi. Although Nasiri'd-Din Shah now reigned over Iran, it was Mirza Taqi Khan who ruled it.

Once again, within the confines of Chihriq, the Bab had uninterrupted communication with His followers. Mulla <p149> Adi Guzal, a native of Maraghih (Adharbayjan), acted as a courier, often traversing vast distances on foot. Decades later 'Abdu'l-Baha recalled a day when this indefatigable man arrived at Tihran, dressed as a dervish and much travel-stained. Vahid, on learning who he was and from whence he had come, bent low and kissed the mud-encrusted feet of the courier, for he had been in the presence of the Beloved.

One of this courier's journeys took him to Quddus, with the gift of a valuable pen-case and a silk turban sent by the Bab. And when Quddus and Mulla Husayn and their companions died as martyrs in Mazindaran, the Bab chose this same faithful courier to go on pilgrimage in His stead to the land drenched with their blood. Thus Mulla Adi Guzal was the first Babi to set eyes on the scenes of that carnage. He was also, for two months, the Bab's personal attendant in the castle of Chihriq.(1)

Sulayman Khan, the son of Yahya Khan of Tabriz, was one of the prominent followers of the Bab who attained His presence in this castle, after making the journey in disguise.[1] He had no liking for service at court, and had gone to 'Iraq, to live under the shadow of the Shrine of Imam Husayn. There he found himself attracted to the teachings of Siyyid Kazim and, hearing later of the advent of the Bab, gave Him his allegiance. The news of the plight of his fellow-believers, who were hounded and besieged in Mazindaran, drew him back to his native land. He reached Tihran dressed as a cleric. Mirza Taqi Khan, however, made him discard his turban and long cloak, and forced him to wear a military uniform. But he could not prevail upon him to enter the service of the Government. Sulayman Khan's primary purpose remained unfulfilled: to give aid to Quddus and the Babu'l-Bab proved impossible, but his sudden <p150> departure from Karbila was not to be in vain, or barren of significant result.

[1 The father of Sulayman Khan was an attendant of 'Abbas Mirza, and then of his son, Muhammad Shah.]

Another visitor to Chihriq during the closing months of the life of the Bab was His uncle, Haji Mirza Siyyid 'Ali. His life too was nearing its end, to be laid down in the path of his Nephew. Two years had passed since

the day his Nephew bade him farewell in Shiraz, and Haji Mirza Siyyid 'Ali could no longer bear the pangs of separation. He settled his accounts, closed his books and took the road to Adharbayjan. Having attained his heart's desire, he wrote to his brother, HajI Mirza Siyyid Muhammad, to help him see the truth of their Nephew's mission. His letter was written on the fifth day of Jamadiu'l-Ula - the anniversary of the Declaration of the Bab. 'On such a day,' he told his brother, 'the resplendent Light of God shone forth . . . This is the day of Resurrection . . . the day to behold the Visage of God.'(2) The One promised, expected and awaited had indeed come, he asserted, and come with verses constituting the primal proof of all the Manifestations of God. He desired all the members of his family to see his letter. One cannot but marvel at the quality of devotion and certainty that this letter reveals.

To meet, after such a long interval, the uncle who had stood in loco parentis to Him when He was orphaned, must have given the Bab intense joy. But within a few months[1] of His uncle's visit, news came that brought Him unbearable sorrow. At Shaykh Tabarsi in Mazindaran a large number of His followers had been massacred, including nine of His first disciples, the Letters of the Living; amongst them were the Babu'l-Bab who had first believed in Him, and Quddus, His companion on the journey to Hijaz, the beloved disciple whose primacy was unquestioned.

[1 Towards the end of June 1849.]

According to His amanuensis: <p151>

The Bab was heart-broken at the receipt of this unexpected intelligence. He was crushed with grief, a grief that stilled His voice and silenced His pen. For nine days He refused to meet any of His friends. I myself, though His close and constant attendant, was refused admittance. Whatever meat or drink we offered Him, He was disinclined to touch. Tears rained continually from His eyes, and expressions of anguish dropped unceasingly from His lips. I could hear Him, from behind the curtain, give vent to His feelings of sadness as He communed, in the privacy of His cell, with His Beloved. I attempted to jot down the effusions of His sorrow as they poured forth from His wounded heart. Suspecting that I was attempting to preserve the lamentations He uttered, He bade me destroy whatever I had recorded. Nothing remains of the moans and cries with which that heavy-laden heart sought to relieve itself of the pangs that had seized it. For a period of five months He languished, immersed in an ocean of despondency and sorrow.(3 - Dawn-Breakers)

Conscious that His own life was fast approaching its end, the Bab put all His Writings, His pen-case, His seals and rings in a box which He entrusted to Mulla Baqir-i-Tabrizi, one of the Letters of the Living, with instructions to deliver it, together with a letter, to Mirza Ahmad-i-Katib (Mulla 'Abdu'l-Karim-i-Qazvini). Nabil-i-A'zam writes:

Mulla Baqir departed forthwith for Qazvin. Within eighteen days he reached that town and was informed that Mirza Ahmad had departed for Qum. He left immediately for that destination and arrived towards the middle of the month of Sha'ban.[1] I was then in Qum I was living in the same house with Mirza Ahmad . . In those days Shaykh 'Azim, Siyyid Isma'il, and a number of other companions likewise were dwelling with us Mulla Baqir delivered the trust into the hands of Mirza Ahmad, who, at the insistence of Shaykh 'Azim, opened it <p152> before us. We marvelled when we beheld, among the things which that coffer contained, a scroll of blue paper, of the most delicate texture, on which the Bab, in His own exquisite handwriting, which was a fine shikastih script, had penned, in the form of a pentacle, what numbered about five hundred verses, all consisting of derivatives from the word 'Baha'.[2] That scroll was in a state of perfect preservation, was spotlessly clean. . . So fine and intricate was the penmanship that, viewed at a distance, the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival. That scroll was replaced in the coffer and handed back to Mirza Ahmad, who, on the very day he received it, proceeded to Tihran. Ere he departed, he informed us that all he could divulge of that letter was the injunction that the trust was to be delivered into the hands of Jinab-i-Baha[3] in Tihran.(4)

[1 Towards the end of June 1850.]

[2 There were 360 derivatives. (Browne, ed., A Traveller's Narrative, Vol. II, p. 42.)]

[3 Baha'u'llah.]

It was also during the last few months of His life that the Bab composed the Arabic Bayan, which, in the estimation of Nicolas, is the epitome of the teachings of the Bab.

Grand Vizier Orders Execution

The man who took the decision to have the Báb executed was Mirza Taqi Khan, the Grand Vizier of Násiri'd-Dín Sháh His obdurate nature brooked no opposition. Mirza Aqa Khan-i-Nuri, who had a ministerial post, made a faint protest, but his voice went unheeded. Orders were sent to Hamzih Mirza, the Hishmatu'd-Dawlih, Governor-General of Adharbayjan, to bring the Báb to Tabriz. When these were carried out further orders came from the Grand Vizier, brought by no less a person than his brother, Mirza Hasan Khan, the Vazir Nizam. They were to the effect that the Báb should be executed by a firing squad, in full public view. Hishmatu'd-Dawlih refused absolutely to be associated in any way with such a dastardly action. His response was: 'I am neither Ibn-i-Ziyad nor Ibn-i-Sa'd [Men responsible for the tragedy of Karbila, and the martyrdom of Imam Husayn] that he should call upon me to slay an innocent descendant of the Prophet of God.'

The Grand Vizier, on being informed by Mirza Hasan Khan of this refusal, instructed his brother to carry out the orders under his own authority. Divested of His turban and sash which indicated His lineage, the Báb and His attendants were taken on foot to the barracks, from the house which the Governor had put at their disposal. On the way to the citadel, a youth, barefoot and dishevelled, threw himself at the feet of the Báb, beseeching Him: 'Send me not from Thee, O Master. Wherever Thou goest, suffer me to follow Thee.' To this the Báb replied: 'Muhammad-'Ali, arise, and rest assured that you will be with Me. Tomorrow you shall witness what God has decreed.'

Muhammad-'Ali

This youth, Mirza Muhammad-'Aliy-i-Zunuzi, had long been devoted to the Báb, but his stepfather [Siyyid 'Aliy-i-Zunuzi] had used every subterfuge to prevent him from meeting the Báb and voicing his allegiance, even going to the length of locking him up in his own house. Shaykh Hasan-i-Zunuzi was related to the family, and thus had access to Mirza Muhammad-'Ali. Visiting him one day, Shaykh Hasan found the youth transformed, no longer wretched and bemoaning his fate, but happy and at peace. 'The eyes of my Beloved,' he told Shaykh Hasan, 'have beheld this face, and these eyes have gazed upon His countenance.' He then recounted an experience he had had:

Vision

Let me tell you the secret of my happiness. After the Bab had been taken back to Chihriq, [following his examination in the summer of 1848.] one day, as I lay confined in my cell, I turned my heart to Him and besought Him in these words: 'Thou beholdest, O my Best-Beloved, my captivity and helplessness, and knowest how eagerly I yearn to look upon Thy face. Dispel the gloom that oppresses my heart, with the light of Thy countenance.' What tears of agonising pain I shed that hour! I was so overcome with emotion that I seemed to have lost consciousness. Suddenly I heard the voice of the Báb, and, lo! He was calling me. He bade me arise. I beheld the majesty of His countenance as He appeared before me. He smiled as He looked into my eyes. I rushed forward and flung myself at His feet. 'Rejoice,' He said; 'the hour is approaching when, in this very city, I shall be suspended before the eyes of the multitude and shall fall a victim to the fire of the enemy. I shall choose no one except you to share with Me the cup of martyrdom. Rest assured that this promise which I give you shall be fulfilled.'

Tabriz

Now, two years later, in a thoroughfare of Tabriz, Mirza Muhammad-'Aliy-i-Zunuzi received the same promise and assurance from the Báb.

That night the Báb was joyous. He knew that on the following day He would quaff the cup of martyrdom. He also knew that His Mission on this earth was totally accomplished, despite fierce opposition mounted by the divines and rulers of the land, and despite the tyrannies and indignities to which He had been mercilessly subjected. No power had succeeded in quenching the flame of faith which His Word had set ablaze. He had knowingly sacrificed His life for the sake of the Redeemer promised unto all Faiths. The near advent of 'Him Whom God shall make manifest' (Man-Yuzhiruhu'llah) had been His constant theme. He had made the acceptance of His own Book - the mighty Bayan - dependent upon the good pleasure of 'Him Whom God shall make manifest', Whom He had addressed in the early days of His Ministry:

O Thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love.

And now on this night - His last on earth - He was happy and contented. He told the faithful disciples who were with Him that He preferred to meet His death at the hand of a friend rather than at the hands of enemies, and invited them to fulfil His wish. Among those men who so dearly loved Him, only Mirza Muhammad-'Ali dared to undertake that fearsome task, but his companions restrained him. 'This same youth who has risen to comply with My wish,' the Báb said, 'will, together with Me, suffer martyrdom. Him will I choose to share with Me its crown.' And He added: 'Verily Muhammad-'Ali will be with Us in Paradise.'

Jesus was crucified with two criminals, and St. Luke tells us:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise [xiii, 39-43].

Muhammad-i-Mamaqani, Murtida-Quliy-i-Marandi and Mirza Baqir

In the morning they took the Bab to the homes of the leading divines: Mulla Muhammad-i-Mamaqani, Mulla Murtida-Quliy-i-Marandi and Mirza Baqir, to obtain the death-warrants. These men needed no inducement: they had the warrants written, signed and sealed, ready to deliver to the farrash-bashi, and did not even deign to show their faces to the Prisoner.

Again we are reminded of St. Luke: And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the

power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth [xxii, 63-71].

Muhammad-'Ali - Inducements

The stepfather of Mirza Muhammad-'Ali now made an attempt to save him. Siyyid Husayn-i-Yazdi and his brother, at the instructions of the Bab Himself, had recanted so that they could take to the followers of the Bab His last words and wishes. Mirza Muhammad-'Ali refused all blandishments, declared his desire to die with his Master, and told Mulla Muhammad-i-Mamaqani to his face: 'I am not mad. Such a charge should rather be brought against you who have sentenced to death a man no less holy than the promised Qa'im. He is not a fool who has embraced His Faith and is longing to shed his blood in His path.' His young child was brought to him. They thought that, perchance, the sight of the boy might soften his heart. But Mirza Muhammad-'Ali's resolve remained unshaken. God would provide for his child and protect him.

Public Square

So at noon they led the Bab and His disciple to the square in front of the citadel of Tabriz. Sam Khan, the commander of the Armenian regiment detailed to execute them, was ill at ease. The Prisoner looked kind and compassionate. For what crime was He to be put to death?

Sam Khan

Unable to still the voice of his conscience, Sam Khan approached the Bab: 'I profess the Christian Faith and entertain no ill will against you. If your Cause be the Cause of truth, enable me to free myself from the obligation to shed your blood.' To this the Bab replied: 'Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity.'

Suspension

The Bab and His disciple were suspended by ropes from a nail in the wall, the head of Mirza Muhammad-'Ali resting on the breast of the Bab. Seven hundred and fifty soldiers were positioned in three files. Roofs of the buildings around teemed with spectators.

Volley - Disappearance

Each row of soldiers fired in turn. The smoke from so many rifles clouded the scene. When it lifted the Bab was not there. Only His disciple could be seen, standing under the nail in the wall, smiling and unconcerned. Bullets had only severed the ropes with which they were suspended. Cries rang out from the onlookers: 'The Siyyid-i-Bab has gone from our sight!'

A frantic search followed. The Bab was found, sitting in the same room where He had been lodged the night before, in conversation with His amanuensis. That conversation had been interrupted earlier in the day. Now it was finished and He told the farrash-bashi to carry out his duty.

Farrash-Bashi and Sam Khan Quit

But the farrash-bashi was terror-stricken and ran away, nor did he ever return to his post. Sam Khan, for his part, told his superiors that he had carried out the task given to him; he would not attempt it a second time.

Resuspension

So Aqa Jan Khan-i-Khamsih and his Nasiri regiment replaced the Armenians, and the Bab and His disciple were suspended once again at the same spot.

Now the Bab addressed the multitude gathered to see Him die:

Had you believed in Me, O wayward generation, every one of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed himself in My path. The day will come when you will have recognised Me; that day I shall have ceased to be with you.

And St. Luke relates: And there followed him a great company of people and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us [xxiii, 27-30].

Volley - Execution

The Nasiri regiment fired. The bodies of the Bab and His disciple were shattered, and their flesh was united. But the face of the Bab was untouched.

Natural Wonders

Then a storm descended upon Tabriz. Tempestuous winds blew and dust darkened the skies, and the skies remained dark, until the darkness of the day merged into the darkness of the night.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost [Luke xxiii, 44-6].

Date

Thus at noon, one midsummer day - Sunday July 9th 1850 [Sha'ban 28th, 1266 .A.H.] - they put to death a Manifestation of God, just as at noon, centuries before, another Manifestation of God was slain.

Body - Moat, Guard

When night fell, they dragged the bodies through the streets of Tabriz, and threw them on the edge of the moat surrounding the city. Soldiers were stationed there to guard over them, lest the Babis attempt to retrieve the precious remains. Not far away, two Babis, feigning madness, kept vigil throughout the night.

Russian Consul

Next morning the Russian Consul took an artist with him to make a drawing of the remains of the Bab.

Body - Taken Away

Sulayman Khan, that loyal disciple who attained the presence of the Bab in Chihriq, reached Tabriz the day after His martyrdom. He had intended to rescue his Master. But that was not to be. Now, he went straightway to Haji Mirza Mihdi Khan, the Kalantar (Mayor) of Tabriz, who was a friend of long standing, and told him that he had decided to dare everything that very night and carry the bodies away by a surprise attack on the soldiers guarding them on the edge of the moat. The Kalantar told Sulayman Khan to withdraw for the moment and assured him that there was a much safer and more reliable way to achieve his purpose.

There was in Tabriz a certain Haji Allah-Yar, a confidant of the Kalantar, well-known for his exploits. Instructed by the Kalantar, Haji Allah-Yar used such means as he knew best to take the bodies away from under the eyes of the soldiers. He delivered the remains to Sulayman Khan, who had them moved to the silk factory of Haji Ahmad, a Babi of Milan. There they were enshrouded and hidden under the bales of silk. Next day a casket was made to contain them, and they were sent away to safety. Haji Allah-Yar refused to accept any reward for his service.

Soldiers Tale

Soldiers reported the disappearance of the bodies. Wild beasts had devoured the remains, they alleged, while they slept. And the divines gave credence to that story and shouted for joy. What better proof could there be to show how false the Siyyid-i-Bab was? Beasts do not, cannot consume the remains of the Imam.

Various Testimonies

[Src: Dawnbreakers]

Quotes

"Praise be to God who manifested the Point [the Bab] and caused to proceed therefrom the knowledge of all that was and shall be.... He is that Point which God hath made to be an Ocean of light unto the faithful among His servants, and a Ball of Fire unto the deniers among His creatures and the impious among His people." (Baha'u'llah, the "Ishraqat," p. 3.)

"In His interpretation of the letter 'Ha,' He craved martyrdom, saying: 'Methinks I heard a voice calling in My inmost being: "Do Thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake." And were I not regardful of this inevitable mystery, by Him in whose hand is My soul, even if all the kings of the earth were to be leagued together, they would be powerless to take from Me a single letter; how much less can such servants as these, who are worthy of no attention, and who verily are of the outcast? that all may know the degree of My patience, My resignation and self-sacrifice in the path of God.'" (Idem, the "Kitab-i-Iqan," p. 195.)

"The Bab, the Lord most high, may the life of all be a sacrifice unto Him, hath specifically revealed an Epistle unto the ulamas of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. Wherefore, take ye good heed, ye who are men of insight!" (Ibid., p. 193.)

"This illustrious Soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws, and a new religion. Though the great personages of the State, nearly all the clergy, and the public men, arose to destroy and annihilate Him, He alone withstood them, and moved the whole of Persia.... He imparted Divine education to an unenlightened multitude and produced marvellous results on the thoughts, morals, customs, and conditions of the Persians." (Abdu'l-Baha, "Some Answered Questions," pp. 30-31.)

"Christians believe that if Jesus Christ had wished to come down from the cross he could have done so easily; he died of his own free will because it was written that he should and in order that the prophecies might be fulfilled. The same is true of the Bab, so the Babi's say, who, in this way, gave a clear sanction to his teachings. He likewise died voluntarily because his death was to be the salvation of humanity. Who will ever tell us the words that the Bab uttered in the midst of the unprecedented turmoil which broke out as he ascended? Who will ever know the memories which stirred his noble soul? Who will reveal to us the secret of that death.... The sight of the baseness, the vices, the deceptions of that clergy shocked his pure and sincere soul: he felt the need of a thorough reform in public morals and he undoubtedly hesitated more than once, at the thought of a revolution, which seemed unavoidable, to free the bodies as well as the minds from the yoke of brutishness and violence which weighed upon all Persia for the selfish benefit of a minority ... of pleasure lovers, and to the greatest shame of the true religion of the Prophet. He must have been much perplexed, deeply anxious, and he stood in need of the triple shield of which Horace speaks, to throw himself headlong into that ocean of superstition and hatred which was fatally to engulf him. His life is one of the most magnificent examples of courage which it has been the privilege of mankind to behold, and it is also an admirable proof of the love which our hero felt for his fellow countrymen. He sacrificed himself for humanity, for it he gave his body and his soul, for it he endured

privations, insults, torture and martyrdom. He sealed, with his very lifeblood, the covenant of universal brotherhood. Like Jesus he paid with his life for the proclamation of a reign of concord, equity and brotherly love. More than anyone he knew what dreadful dangers he was heaping upon himself. He had been able to see personally the degree of exasperation that a fanaticism, shrewdly aroused, could reach; but all these considerations could not weaken his resolve. Fear had no hold upon his soul and, perfectly calm, never looking back, in full possession of all his powers, he walked into the furnace." (A. L. M. Nicolas' "Siyyid Ali-Muhammad, dit le Bab," pp. 203-204, 376.)

"The head of the new religion was dead and, according to the provisions of the prime minister, the minds of the people would now be at peace and there was no room for further anxiety, at least from that source. But such political wisdom was baffled and, instead of appeasing the flames, it had fanned them into greater violence." "We shall see shortly, when I shall examine the religious dogmas preached by the Bab, that the perpetuity of the sect did not in the least depend upon his physical presence; all could proceed and grow without him. If the premier had been aware of this fundamental trait of the hostile religion, it is not likely that he would have been so eager to do away with a man whose existence, after all, would not have had any more significance than his death." (Comte de Gobineau's "Les Religions et les Philosophies dans l'Asie Centrale," pp. 224-225.)

"Such a prophet," writes the Rev. Dr. T. K. Cheyne, "was the Bab; we call him 'prophet' for want of a better name, 'yea, I say unto you, a prophet and more than a prophet.' His combination of mildness and power is so rare that we have to place him in a line with super-normal men.... We learn that at great points in his career, after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness - while the inmates of the castle though for the most part Christians and Sunnis, reverently prostrated themselves whenever they saw the visage of His Holiness. Such transfiguration is well known to the saints. It was regarded as the affixing of the heavenly seal to the reality and completeness of [the] Bab's detachment." ("The Reconciliation of Races and Religions," pp. 8-9.)

"Who can fail to be attracted by the gentle spirit of Mirza Ali-Muhammad? His sorrowful and persecuted life; his purity of conduct, and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure and mystic utterances of the Bayan; but most of all his tragic death, all serve to enlist our sympathies on behalf of the young Prophet of Shiraz. The irresistible charm which won him such devotion during his life still lives on, and still continues to influence the minds of the Persian people." (E. G. Browne's art. "The Babi's of Persia," Journal of J. R. A. S., 1889, p. 933.)

"Few believe that by these sanguinary measures the doctrines of [the] Bab will cease from propagation. There is a spirit of change abroad among the Persians, which will preserve his system from extinction; besides which, his doctrines are of an attractive nature to Persians. Though now subdued, and obliged to lurk concealed in towns, it is conjectured that the creed of [the] Bab, far from diminishing, is daily spreading." (Lady Sheil's "Glimpses of Life and Manners in Persia," p. 181.)

"The story of the Bab, as Mirza Ali-Muhammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on... The Bab's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him. If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study." (Sir Francis Younghusband's "The Gleam," pp. 183-4.)

"Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony." (Ibid., p. 210.)

"The Bab was dead, but not Babism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with indifferentism like Persia, the soul of a nation survives, inarticulate perhaps, and in a way helpless, but still capable of sudden spasms of vitality."

(Valentine Chirol’s “The Middle Eastern Question,” p. 120; a 20 article series in the Times in October 1902)

Notes

Siyyid Ali-Muhammad dit le Báb, A. L. M. Nicolas

p. 378 [Src: Dawnbreakers]

"We have been able to see throughout this history what the Persian guards are; their functions consist principally in sleeping by the trust that they are given to watch over.

Contemporary Events in Tabriz

Mr Stevens is listed in another as English consul at Tabreez (The Morning Chronicle (London, England), 1850-09-03; Issue 26132.).

1850-06-09 Lloyd's Weekly Newspaper (London, England), Issue 394.

INSULT TO BRITISH PROTECTION

Accounts from Erzeroom state that during the absense of Mr. Stevens, the English consul, at Tehran, an Armenian, under British protection, having offended the Russian consul at Tabreez, was violently and illegally dragged before the Vizier of Azerbaidjan, and at the urgent request of the Muscovite, the Armenian was cruelly bastinadoed. Mr Stevens remonstrated with the vizier upon his unjustifiable proceeding; but could obtain no satisfaction. He therefore made application to Colonel Shiel, the British minister, who waited upon the Persian prime minister, and insisted upon the dismissal of the vizier from office, and that the Governor of Azerbaidjain should adress an apology to Mr. Stevens, which demands were both complied with, and the affair terminated.

1850-06-10 Freeman's Journal and Daily Commercial Advertiser (Dublin, Ireland)

PERSIA

Erzeroom, May 11, 1850. An occurrence, which might have had the most serious consequences, has just taken place in Tehran.

An Armenian, enjoying British protection, having offended the Russian Consul at Tabreez, was violently and illegally conducted into the presence of the Vizier of Azerbeidjan, and on the imperative demand of the Moscovite agent cruelly bastinadoed, until the soles of his feet were converted into jelly. Her Britannic Majesty's consul, Mr. Stevens, being absent at the time, was not informed of the arbitrary conduct of the Vizier until his return to the city. He immediately protested against the abuse of authority against a British subject, and took the necessary proceedings for obtaining redress. His demands, however, were slighted, and he was under the necessity of appealing to Colonel Sheil, our minister at Tehran, who, without loss of time, entered into negociations with the Persian Prime Minister. Prince Dolgorouki, the Russian Minister, in the meantime was not idle; he menaced the Persian ministry, endeavoured to bribe them; in fact, exerted himself amazingly to the effect of causing the just demands of Colonel Sheil to be rejected, but with no avail, as the latter sent in an ultimatum, which was accepted by the Persian ministers. It is to the following effect:-

Firstly. The dismissal from office of the Vizier of Azerbeidjan.

Secondly. That the governor of Azerbeidjan should address excuses in writing to Mr. Stevens.

Thirdly. That an indemnity should be granted to the innocent Armenian, who had been punished illegally.

This incident, which for a while managed to interrupt the amicable relations existing between the British government and Persia, has had the effect of consolidating and raising British influence in Persia, and reducing to their true value and estimation the manoeuvres and menaces of the Russian minister.

1850-06-21 Glasgow Herald (Glasgow, Scotland); Issue 4945.

TABREEZ

Five conspirators were beheaded on 21st May; nine were executed previously. The uncle of the Shah is said to have been taken prisoner, and put to a cruel death.

1850-06-23 Lloyd's Weekly Newspaper (London, England), Issue 396.

CONSPIRACY IN PERSIA

Accounts from Persia mention the discovery of a plot at Tabreez for the overthrow of the government. The scheme was frustrated, and five of the chief conspirators were decapitated, and their bodies exposed, each with his head under the left arm, over the gates of the town. Nine were executed previously.

Google Snippets

1927 - Journal of the Royal Asiatic Society of Great Britain and Ireland p453

convened another meeting, at which he (the Bab) held several conversations with the 'Ulama. But, briefly, he neither denied (his mission) nor claimed religious supremacy. The 'Ulama ... One day 'Abdul Hamid Khan, the Mayor, came to the house of my maternal grandfather, and described some of the Bab's

afflictions, saying : ' Do something to get this man out of my jail, because the Nizam-ud-Dawla is fickle, and I fear,

NLS : Some new notes on Babiism. (Reprinted from the journal of the Royal Asiatic Society, July, 1927.) [With a facsimile.] Muḥammad Khān, Qazwīnī, Mīrzā. 1927.23

1834 - Journal of the Royal Asiatic Society of Great Britain & Ireland

Journal of the Royal Asiatic Society of Great Britain & Ireland - Page 524

by Royal Asiatic Society of Great Britain and Ireland - 1834 [!!!]

The execution of Mirza 'Ali Mu- 1266 1850 hammad, the Bab, with his dis- (Sha'ban

27th) (July ... Mirza Muhammad Huseyn of Tabriz ; and a man of Maragha. ...

Journal of the Royal Asiatic Society of Great Britain and Ireland: Volume 21

1889 - Asiatic Society of Great Britain and Ireland Vol 21 p524

... Haji Mfrza Seyyid 'AH, the maternal uncle of the Bab ; Mirza Kurban 'AH, the dervish ; Aka Seyyid Huseyn, mujtahid, of Turshi'z ; Haji Mulla Kak(of Kirman ; Mirza Muhammad Huseyn of Tabriz ; and a man of Maragha. ...

1872 - A Journey Through the Caucasus and the Interior of Persia

by Augustus Henry Mounsey - Transcaucasia - 336 pages - Page 106

and that the few who were taken prisoners refused their pardon at the price of recantation. If then he had not taken that, for him and them, unlucky turn towards the guard-house, all Tabreez would at once have ... by

a miracle patent to all, would have been converted to his doctrines. ...

1874 - Persia - ancient & Modern: Ancient & Modern

by John Piggot, John Pittot - Iran - 328 pages - Page 105

...ing in this, retired to Zinjan, on the road from Teheran * to Tabreez, and fortified themselves in a portion of the town. They chose this place because its chief priest was a con- ...

and gained the bazaar, he might have escaped, and such a " miracle " was ...

...were all burchered. Other massacres took place in different parts of the country; but the belief spread, and at the present day even considerable numbers are known as...

1876 - The Contemporary Review - Page 50

of the [?companions] Báb, who set himself up to be the prophet of the nineteenth century, was the son of a grocer at Shíráz. He had been executed at Tabriz two years before his followers attempted to murder the Shah. In his execution, he all but achieved a "miracle." The bullets of the... it is probable that the soldiers who shot at him, and half the people of ...

1877 - Harper's Introductory Geography

Harper's Introductory Geography: With Maps and Illustrations Prepared Expressly for this Work by ...

1877 - 112 pages

1877 - Through Persia by Caravan - Page 33

by Arthur Arnold - Iran - 1877

He was to be shot. Tied to a stake in Tabriz, he confronted the firing party and awaited death. The report of the muskets was heard, and Bab felt himself wounded...

Clouds of smoke hung about the spot where he stood, and probably he felt a

1880 - Journal of the Asiatic Society of Bombay

Page 437

by Asiatic Society of Bombay - Asia

...declared openly that as both are prejudicial to health, they must be sinful. The real crime of Báb was, that he acquired too great an importance even with such persons as had never seen nor heard him preach one word against the clergy who became his sworn enemies, merely because he ardently craved for reforms. He was conveyed to Teheran and then to Tabriz, whence he was exiled to Maku, and where the people sought him as diligently as ever, so that not a day passed in which his home was not besieged by crowds - Báb with his ... was, with several of his disciples, shot at the end of ...

1880 - United Service Magazine

Page 85

by Arthur William Alsager Pollock - Military art and science

to death without mercy. Mr. Binning says the Bab himself was executed at Tabreez, when he was in Persia, and thus describes the singular circumstances attending his execution:- "Declaring that if he was put to death he would appear in life again before the expiration of forty days, he was, however, doomed to be shot; placed before a file of soldiers, the men, either afraid of vengence or for some reason, when they fired, managed that every shot should miss him. The Báb fled...

1884 - Outing

Page 300

in hiding him, and thus have escaped; but bewildered, no doubt, by his critical position, he turned in an opposite direction to a building nearer to him. It was a guard house; and there he was recaptured, once more led to execution and shot down by a second volley. ... The last words he penned from Tabreez are now before us in his own...

1885 - The Cyclopædia of India and of Eastern and Southern Asia,: Commercial ...

Page 216 by Edward Balfour - India - 1203 pages

Many people became his followers, and he was repeatedly imprisoned, and finally was shot at Tabreez about AD 1850, and the sect largely destroyed. His doctrines were atheistic under the guise of pantheism. Many Mullá and Mushtahid joined him. The title of Báb-ud-Din (door, porte, of the faith) were assumed to imply that he or his doctrines were the way or gate to

1885 - The Contemporary Review

Page 824

view of the assembled thousands. Then the command was given to fire. "Master," the voice of Mohammed-Alí, the disciple, was heard to say, "are you satisfied with me?" The discharge of fire-arms drowned the reply. The devoted disciple had his wish - that was his last moment. But the shot aimed at the Bab only cut the rope by which he was suspended, ...

...rope by... to the ground. A few moments of terrible suspense followed; moments on which probably hung the fate of the reigning dynast. For it is universally agreed, even by orthodox Mahometans, that had the Báb, at that moment, while the multitude stood awe-struck by the seeming miracle, ...

And this in Tabreez, the second capital, and the most populous city of the ...

who set himself up to be the prophet of the nineteenth centure, was the son of a grocer at Shíráz. He had been executed at Tabriz two years before his followers attempted to murder the Shah. In his execution, he all but achieved a "miracle." The bullets of the... in the smoke of the firing he escaped and concealed himself

1886 - The Living Age ...

Page 160 by Making of America Project - 1886

...scorn, by ... he was... judged to be worthy of death; and his enemies assert that in their presence he not only retracted all that he had taught, but abjectly besought mercy; an assertion which, in view of all the rest of his conduct is hardly credible. And from house...

...say, are you satisfied with me? The discharge of firearms drowned the reply. The devoted disciple had his wish - that was his last moment. But the shot aimed at the Báb only cut the rope by which he was suspended, and he dropped unwounded to the ground. A few moments of...

...which probably hung the fate of the reigning dynasty. For it is universally agreed, even by orthodox Mahometans, that had the Báb, at that moment, while the multitude stood awestruck by the seeming miracle, thrown himself on their sympathies not a [?head/hand] would have been...

And this in Tabreez, the second capital, and the most populous city of the ...

1886 - The Library Magazine

Page 145

But the shot aimed at the Bâb only cut the rope by which he was suspended, ...

And this in Tabreez, the second capital, and the most populous city of the ...

1886 - The Eclectic Magazine of Foreign Literature, Science, and Art

Page 275

by Harry Houdini Collection (Library of Congress), John Davis Batchelder Collection (Library of Congress)

...terrible suspense followed; moments on which probably hung the fate of the reigning dynasty. For it is universally agreed, even by orthodox Mahometans, that had the Bâb, at that moment, while the multitude stood awe-struck by the seeming miracle,

...to the new religion, it might either have died out, or more probably have become, in the course of years, just one more form of belief among the many. But this judicial murder of their leader stung the Bábys to the last point of exasperation...

... And this in

Tabreez, the second capital, and the most populous city of the empire, ...

1888 - Parry's Monthly Magazine

Page 383

...He was soon taken, and tied to a stake in Tabriz to be shot. The bullets of the firing party actually cut the cords, but did not wound the false prophet. ...

Through the smoke, Bab ran into a guard-house, and immediately some thought there had been

1889 - Journal of the Royal Asiatic Society of Great Britain & Ireland

Page 512 by Royal Asiatic Society of Great Britain and Ireland - Middle East - 1889

The latter error appears to result from the former, for there seems no reason to doubt that the Bab was shot at Tabriz during the siege of Zanjan (as is ...

1890 - Wesleyan-Methodist Magazine: Being a Continuation of the Arminian Or ...

Page 37

The Bab was tried and shot in the public square at Tabriz. Quite recently the profession of the Babee faith was considered a sufficient cause for the ...

1892 - The Scottish Review (1882-1890) - Page 339

by William Musham Metcalfe, Ruaraidh Erskine - 1892

When he reached Tabriz the governor sent for the principal Mullahs, and suggested

that ... He was told his life would be saved if he would curse the Bab. ...

1895 - Essays in Criticism

Essays in Criticism - Page 227

by Matthew Arnold - 1895

citadel of Tabriz. The Bab and his doctrines are a theme on which much might be

said; ... that he might visit the ruined mosque where Ali was assassinated, ...

1897 - The Adventures of Hajji Baba of Ispahan. - Page 593

by James Justinian Morier - 1897 - 623 pages

... Mahommed Ali, the founder of the Bdbi sect, was born at Shiraz. ... Mahommed Ali,

now known as The Bab, was executed at Tabriz. He very nearly escaped, ...

1898 - Darkness and Daybreak ...: Personal Experiences, Manners, Customs, Habits, Religious and Social ... - Page 209

by Isaac Adams - 1898 - 229 pages

The king's ministers, as the first steps toward checking the rising tide of

revolution, ordered the Bab to be removed from Ispahan to Tabriz and there ...

1898 - Through Persia on a Side-saddle

by Ella Constance Sykes - 1898 - 724 pages

Page 299

1901 - Essays on Islám

Essays on Islám - Page 68

by Edward Sell - 1901 - 267 pages

On the following day, the Bab and a young man named Aka Muhammad 'Ali, a youthful

Babi, who belonged to a noble family of Tabriz, were delivered up, ...

1901 - THE NORTH AMERICAN REVIEW.

by GEORGE B.M. HARVEY - 1901

Page 613

1904 - Annual Register

Annual Register - Page 356

edited by Edmund Burke - 1904

There was an atrocious massacre at Yezd in June of tht^ - Babis, or followers of Mirza Ali Mahomed, the Bab, who wa^" executed at Tabriz in 1849. ...

1904 - Record of Christian Work

Record of Christian Work - Page 417
edited by Alexander McConnell, William Revell Moody, Arthur Percy Fitt - 1904
sts, rose in Tabriz, Teheran, Yezd, and killed some hun- ose who had joined ...
THE BAB. A young man named Mirza Ali Mohammed was at that time living in ...
Snippet view - About this book
[More editions]

1906 - Haydn's Dictionary of Dates and Universal Information Relating to All Ages and Nations

by Benjamin Vincent, Joseph Haydn - 1906 - 1584 pages
Page 108

1906 - India

by William Wilson Hunter - 1906 - 421 pages
Page 362

1906 - The New International Encyclopaedia

Page 345
edited by Daniel Coit Gilman, Harry Thurston Peck, Frank Moore Colby - 1906
The Bab himself, who had taken no active part in the rebellion, was imprisoned and executed at Tabriz, in 1850, after a long incarceration; but his death ...
Snippet view - About this book
[More editions]

1907 - Historians' History of the World

The Historians' History of the World: A Comprehensive Narrative of the Rise and Development of ... - Page 494
by Henry Smith Williams - 1907
The founder of the Babis, the Bab, Mirza AH Muhammed, was executed at Tabriz in 1850. ... Feth Ali Shah died in 1834, and was succeeded by his grandson, ...

1907 - The Modern Review

Page 524
by Ramananda Chatterjee - 1907
Such was the condition of things in Persia when Mirza Ali Mahommed, afterwards known by his mystic title The Bab, was born in Shiraz, 1819. ...

1908 - New Schaff-Herzog Encyclopedia of Religious Knowledge

The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical ... - Page 395
by Johann Jakob Herzog, Philip Schaff, Albert Hauck - 1908
The next year (1843) the Bab made the pilgrimage to Mecca, returning confirmed in ... Mirza Ali was thrown into prison in Maku and finally taken to Tabriz, ...

1908 - Persia: The Awakening East

by WILLIAM PENN. CRESSON - 1908 - 274 pages
Page 132

1908 - Twenty Years in Persia: A Narrative of Life Under the Last Three Shahs

by John G. Wishard - 1908 - 349 pages
Page 345

1909 - Khātamiyat-i Payāmbar-i Islām va ibṭāl-i taḥlīlī-i Bābīgarī

Khātamiyat-i Payāmbar-i Islām va ibṭāl-i taḥlīlī-i Bābīgarī, Bahā'īgarī, Qādiyānīgarī: Comp. on ... - Page 23
by Yale University Library, Yaḥyá Nūrī, Salvatore Panareo - 1909 - 24 pages
The Bab completely disgraced himself, and Hussain Ali Khan ordered him to be ... this time in Tabriz in the presence of the Crown Prince, Nasiruddin Shah ...

1910 - Religious Bodies - Page 41
by United States Bureau of the Census - 1910
A young man, Ali Mohammed by name, appeared in Shiraz, Persia, May 23, 1844, and declared himself to be the Bab (Arabic for door or gate), the forerunner of ...

1910 - Encyclopaedia of Religion and Ethics
by James Hastings, John Alexander Selbie, Louis Herbert Gray - Theology -
Page 301
S During the later period of his career Mirza 'Ali Muhammad discarded the ...
The circumstances attending the execution of the Bab at Tabriz on July 9, ...

1911 - Splendour of God
The Splendour of God: Being Extracts from the Sacred Writings of Bahais, with Introduction - Page 18
by Eric Hammond - 1911 - 124 pages
Executed in Tabriz, July). Sixty-four years have passed since he whom many believers rejoiced in hailing " The Bab," " The Door ...

1911 - The Encyclopaedia Britannica
The Encyclopaedia Britannica: “a” Dictionary of Arts, Sciences, Literature and General Information
edited by Hugh Chisholm - 1911
Page 241

1911 - The Light of the World
The Light of the World: A Brief Comparative Study of Christianity and Non-Christian Religions - Page 214
by Robert Elliott Speer - 1911 - 372 pages
The founder of Babism, Mirza Ali Mohammed, the Bab, was the son of a Shiraz grocer, born in 1819 or 1820. ... The Bab was shot at Tabriz in 1850, ...

1911 - Turkey and Its People - Page 299
by Edwin Pears - 1911 - 409 pages
Babism, called after its founder who was executed at Tabriz in 1850, who had taken the name of the Bab or Gate and which greatly troubled Persia, ...

1912 - Current Literature
by Edward Jewitt Wheeler - 1912
Page 142

1912 - Great Religions of the World
Great Religions of the World - Page 201
by Herbert Allen Giles - 1912 - 300 pages
On the morning of July 9, 1850, Mirza Ali Mohammad the Bab, Aka Mohammad Ali, ... of Yezd were dragged through the crowded streets and bazaars of Tabriz. ...

The Light of the World: A Brief Comparative Study of Christianity and Non-Christian Religions

1913 - The Everyman Encyclopædia - Page 613
by Andrew Boyle - 1913
Babi, or Bahais, the believers of a modern Persian sect founded by Mirza Ali Mohammed, who was b. at Shiraz in 1819, and who adopted the title Bab-al ...
Snippet view - About this book
[More editions]

1913 - The Fringe of the East: A Journey Through Past and Present Provinces of Turkey - Page 264
by Harry Luke - 1913 - 273 pages
... Mirza 'Ali Mohammed by name, proclaimed himself as the Bab, or Gate, whereby communication ... and in 1850 the Bab was executed by its order in Tabriz. ...

1914 - The Bahäi Proofs (Hujaj'ul Behäyyeh): Also, A Short Sketch of the History and Lives of the ... - Page 46

by Abul-Fazl - 1914 - 288 pages

The BAB was again conducted to Tabriz, and on the 28th Sha'aban 1266 AH (July,
... Aga-Mohammed-Ali, who belonged to one of the noble families of Tabriz, ...

1915 - Princeton Theological Review

Page 633

by Princeton Theological Seminary - 1915

THE BAYAN OF THE BAB.* It is pleasing to see members of the consular service ...
At present he is Consul at Tabriz. As a near neighbor, it has been my ...

1916 - La Syrie de demain: France et Syrie, Syrie proprement dite, gouvernement et administration ...

La Syrie de demain: France et Syrie, Syrie proprement dite, gouvernement et administration ... - Page 342

by Nadra Moutran - 1916 - 462 pages

Il fallait au Bab toutes les violences du martyre, et il les eut. ... à travers
les rues de Tabriz, pendant que la populace, excitée à dessein, ...

1916 - Religious Bodies: 1916

Religious Bodies: 1916 - Page 43

by United States. Bureau of the Census, Edwin Munsell Bliss, William Chamberlin Hunt - 1919

The Bab encountered great opposition on the part of the Mussulman priests, ...
with one of his followers, he was executed in the city of Tabriz, Persia, ...

1918 - Materials for the Study of the Bábi´religion

Page 4

by Edward Granville Browne - 1918 - 380 pages

From the very beginning of his Manifestation, the Bab began to give good ...
the city of Tabriz, the to death at chief town of the province of Azarbayjan, ...
Snippet view - About this book

The Jewish Digest

1919 - Religions of the Worl

The Religions of the World - Page 111

by George Aaron Barton - 1919 - 406 pages

On May 23, 1844, Mirza Ali ... The Bab was martyred at Tabriz, July 9, 1850.
Bahaullah, one of the Bab's followers, proclaimed himself in 1866-67 "He whom ...
Snippet view - About this book

[More editions]

1921 - An Encyclopaedia of Religions

An Encyclopaedia of Religions - Page 48

by Maurice Arthur Canney - 1921 - 397 pages

The authorities now turned their attention once more to the Bab himself. After a
mock trial at Tabriz he was condemned to death, and died a martyr at the ...
Snippet view - About this book

1921 - Intermediate Types Among Primitive Folk: A Study in Social Evolution

Intermediate Types Among Primitive Folk: A Study in Social Evolution - Page 83

by Edward Carpenter - 1921 - 185 pages

•Ali Muhammed, who called himself the Bab (or Gate), was born at Shiraz in 1820
... at Tabriz, as a malefactor, and his beloved disciple Mirza Muhammed Ali, ...

1922 - Report on India and Persia of the Deputation: Sent by the Board of Foreign Missions of the ... - Page 458

by Robert Elliott Speer, Russell. Carter - 1922 - 694 pages

We read this beautiful report to the missionaries in Teheran and Tabriz, and they would not ... Mirza Ali Mohammed, the Bab. who founded the new religion, ...

1923 - The Gleam - Page 208

by Sir Francis Edward Younghusband - 1923 - 297 pages

"And what does Bab mean?" " The same as in the holy saying of the Prophet, 'I am the City of Knowledge and Ali is its gate,' . ...

1924 - Contemporary Studies

Page 133

by Charles Baudouin - Literary Collections - 1924 - 288 pages

The Bab was arrested, confined in one prison after another, and on July 9, 1850, was executed in Tabriz. Large numbers of his disciples suffered the same ..

1926 - The Bahá'í World: A Biennial International Record - Page 37

The Bahá'í World: A Biennial International Record - Page 37

by National spiritual assembly of the Bahá'ís of the United States and Canada - 1926

This decision was prompted by the wish the Bab Himself had expressed in the Ziyarat-i-Shah-'Abdu'l- ... (ALM Nicolas' "Siyyid 'Ali-Muhammad dit le Bab," p. ...

1926 - The Jewish Digest

Page 24

by Bernard Postal - 1926

He was Mirza Ali Mohammed, known to the Bahais as the Bab, or the Gate. ... the firing squad bound him with ropes to a wall in the public square of Tabriz. ...

Snippet view - About this book

1927 - Islamic Culture

Islamic Culture - Page 437

by Islamic Cultural Board - 1927

Ali Muhammad was born in 1821 and was executed by the order of Nasiruddin Shah in 1850 in Tabriz. He was the son of a merchant and began to practise ...

1927 - The New International Encyclopædia

Page 92

by Herbert Treadwell Wade, Frank Moore Colby, Talcott Williams - 1927

Mirza Yahya had been designated by the Bab as his successor and was recognized ¡is such by the Babis, but in 1867 Husain Ali Nuri claimed to be "he whom ...

1929 - The Literary Works of Count de Gobineau - Page 112

by Arnold Horrex Rowbotham - 1929 - 170 pages

The followers of the Bab resorted to force to oppose force. ... Gouret-oul-Ayn was burned at Teheran and the Bab with his followers were martyred at Tabriz. ...

Snippet view - About this book

[More editions]

1931 - A Persian Journey: Being an Etcher's Impressions of the Middle East, with Forty-eight Drawings - Page 216

by Fred Richards - 1931 - 240 pages

The 'Blue Mosque of Tabriz' was considered to be the 'chef d'ceuvre of ... There, in 1850, the Bab Mirza Ali Muhammed, founder of the Babi sect, was shot. ...

1931 - Joachim of Flora

Page 20

by Henry Bett - 1931 - 184 pages

When the Bab was examined at Tabriz before his condemnation and death, he said, ... picked up separately by Joachim in the twelfth century and by Mirza Ali ...

1932 - Modern Movements in Islam - Page 59

by Gyula Germanus - 1932 - 78 pages

The lenient treatment accorded to the Bab up till then was abandoned and he was sentenced to death on the charge of high treason and was executed at Tabriz ...
Snippet view - About this book

1933 - Occult Theocrasy

Occult Theocrasy - Page 469
by Edith Starr Miller Paget Queenborough, International league for historical research - 1933
... Ali Muhammad, who took the title of ' Bab ' (the Gate) ; he revolted against the Hierarchy, who, fearing his growing influence, had him shot at Tabriz, ...

1935 - Leaders, Dreamers, and Rebels: An Account of the Great Mass-movements of History and the Wish ...

Leaders, Dreamers, and Rebels: An Account of the Great Mass-movements of History and the Wish ... - Page 82
by RenÉ FÜlÖp-Miller - 1935 - 464 pages
No more than a "passive" resister, he did not attempt to evade arrest, and was put on trial at Tabriz. When the high council of mullahs asked him whether he ...

1935 - World Order - Page 483

by National Spiritual Assembly of the Bahá'ís of the United States and Canada - 1935
... 57; From Sa'di's Rose Garden, 79; That Day in Tabriz, 123; And Let Live, ...
Spiritual Education, 64; Education in Mexico, 111; The Bab, 148 Jackson, ...

1937 - Behai Quarterly: Devoted to the Teachings of the Great Sun of Truth which Appeared on the ...

1937
After his visit to the Bab this learned man became convinced of the Truth of the
... Agha Mohammed Ali; who was of a noble family of Tabriz to Saam Khan, ...

1938 - Inventory of the Church Archives of New Jersey

Inventory of the Church Archives of New Jersey - Page 6
by New Jersey Historical Records Survey Project - 1938
(5) Bahi'i teachings attribute to the Bab a very high station in the line of ...
he was publicly executed by a military firing souad.. at Tabriz, Persia, ...
Snippet view - About this book
[More editions]

1939 - Jewish Social Studies - Page 151

by Conference on Jewish Social Studies (U.S.) - 1939
At the age of twenty-four he proclaimed himself as "the Gate of God," "the Bab," through ... he was executed in Tabriz in 1850 by the Persian government, ...

1939 - Missionary Review of the World

by James Lutzweiler - 1939
Page 95

1946 - Social Relations in the Middle East: A Textbook in Citizenship Prepared for the Freshmen at the ...

Social Relations in the Middle East: A Textbook in Citizenship Prepared for the Freshmen at the ... - Page 311
by Stuart Carter Dodd - 1946 - 649 pages
The forerunner of the Baha'i faith was one Mirza 'Ali Muhammad of Shiraz (Persia), known under the name of the Bab (the Gate), who, in 1844, proclaimed his ...

1946 - They Have Found a Faith

Page 192
by Marcus Bach - 1946 - 300 pages
He was jailed with his disciples in prison barracks in the city of Tabriz.
The day of execution was set for July 8, 1850. When the guards came for the Bab ...

Snippet view - About this book

1957 - Splendor of Persia - Page 227

by Robert Payne - Juvenile Nonfiction - 1957

A certain Ali Mohammad, the son of a grocer, born in Shiraz in 1820, announced that he was the long- promised Bab or "Gate," by which mankind would be ...

Snippet view - About this book

1959 - Holy Sword

The Holy Sword: The Story of Islam from Muhammad to the Present - Page 300

by ROBERT. PAYNE - 1959 - 335 pages

A certain Ali Muhammad, the son of a grocer, born in Shiraz in 1821, ... The Bab was captured. In the great square of Tabriz the man who claimed to be God ...

Revue Du Monde Musulman - Page 295

by Tome Dix-Neuvieme

... et Hadji Mirza Chafi Tabrizi (le grand-père de Aga Mirza Ali Sekat ol-Islam) et ... avec le Bab, qu'il avait combattu à la fameuse conférence de Tabriz. ...

The Faith of Islam

The Faith of Isl m - Page 155

by Edward Sell

Syed Yahya, to interview the Bab and report the result. ... The result of this hostility was that the Bab, after undergoing a strict examination at Tabriz, ...

Limited preview - Table of Contents - About this book

Iran: A Child's Story, a Man's Experience By Gholam-Reza Sabri-Tabrizi p74

Search Terms

Bab
Babee Babi Baby (s & pl) Babism Babist
Miracle
Tabriz Tabreez
Maku Mah Ku
July 1850
Shot fired smoke musket gun
Alee Ali
Mirza 'Ali Muhammad